Hist & Rel.

The Christian Century

PUBLISHED WEEKLY

Peace Hopes Rise at the U.N.
Editorial Correspondence

The Nylon War
By David Riesman

Remember Kefauver!
An Editorial

May Survey of Books
Reviews by Eight Reviewers

MAY 2, 1951

In This Issue

DAVID RIESMAN

is professor of social sciences at the University of Chicago. He is a native of Philadelphia and a graduate of Harvard college and law school. A book of his, *The Lonely Crowd,* was recently published. The article by him which appears in this issue is republished by courtesy of *Common Cause,* a monthly issued by the Committee to Frame a World Constitution, Chicago.

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After he had driven the bonus marchers out of Washington in 1932 he was cursed by the very Legionnaires who are today lauding him to the skies. Why this sudden, this sensational change of national feeling toward this always controversial figure? Some of it can be charged up to Republican partisanship. But not much, at least outside of Congress. Some of it comes from Democrats who have no use for President Truman—the Dixiecrats and their spiritual allies in the north. But again, not much. Some of it may represent the sympathy for an underdog which Americans like to believe a national characteristic. The way MacArthur was fired makes him seem a victim of bureaucratic arbitrariness—something Americans always resent. However, if we were trying to put a finger on the greatest factor, we would say that the nationwide demonstration for MacArthur represents a momentary release from the frustration in which the country has been sunk and stewing. Americans are accustomed to think of the U.S.A. as the greatest and most powerful nation on earth, and they expect a chance to cheer its achievements. There haven't been many chances lately. MacArthur's homecoming gave one. It may help national morale. Yet after the cheering is over the American people will be faced with the same old question: What to do in Korea? Short of a defeat there which makes them ready to try any desperate course, we doubt that the MacArthur answer to that question will evoke any such response as has the general's triumphal procession through our cities.

What Do We Care What Happens to Koreans?

HOW TERRIBLY the minds of good men can be twisted by the pressures of war was again revealed the other day in the open letter sent to President Truman by Congressman Albert Gore of Tennessee. Congressman Gore is a member of the House subcommittee which handles appropriations for the Atomic Energy Commission. Presumably, therefore, he knows what is going on in the field of atomic weapon development. He has been impressed, it is evident, by something first brought out by Arthur M. Squires and Cuthbert Daniels in the series on atomic controls which they contributed to The Christian Century two years ago. This is the fact that the radioactive by-products of the plutonium producing process are of such a deadly nature that their disposal constitutes one of the most dangerous problems confronting the AEC. To President Truman, Mr. Gore proposed that we take this lethal material and "dehumanize a belt across the Korean peninsula by surface radiological contamination." Koreans would be warned to get out and that "entrance into the belt would mean certain death or slow deformity." Publication of Mr. Gore's letter was immediately followed by statements from official quarters, saying that what he proposed can't be done. We hope it can't, though we do not forget Squires' and Daniels' warning, or the grisly prophecy made not long ago in *Officer's Call*, a publication of the army. But whether the project is practicable or not, the point to note is that a presumably humane and well meaning man, such as we assume Mr. Gore to be, could make such a proposal. For he is asking that we shall take a considerable part of the country we are supposed to be "saving" and turn it into an uninhabitable waste. The poverty-stricken Korean people need every square mile of their land. After the fighting is over they will need it more than ever. What of that? We have to win the war, don't we? And if, to win, we have to turn the land we are fighting to redeem into a howling wilderness, it's too bad, of course, but what else is to be expected? Military necessity, you know.

They Don't Talk the Same Language

HERBERT B. MULFORD is a resident of a Chicago suburb who has spent years helping members of public boards of education to discharge their duties intelligently. His manuals for the guidance of school board officials are probably the best thing of the kind now available. Over the last few years Mr. Mulford, long a school board member himself, has become interested in the question of teaching, not religion but the lore of religion, in the public schools. He knows that any education from which this is lacking is by so much a partial and lopsided education. In pursuit of light on this murky issue, he has consulted with hundreds of educators. And recently he "audited" a course in a near-by church-founded university where more than a hundred young men and women were preparing for teaching careers. Out of this experience Mr. Mulford has come to the conclusion that one big reason why so little progress is made in working out this problem is that thus far even its terms have not been defined with sufficient agreement. When it is discussed, the parties to the discussion do not yet understand what the others are talking about. For instance, says Mr. Mulford, when schoolmen talk about "secular education" they have in mind something quite different from what churchmen are talking about when they use the term. His classroom experience convinced him that the same is true for such terms as "religious education," "sect," "sectarian," "Christian ethics," "moral and spiritual values," and so on through a long list. When the churchmen fling out their frequent reproach, "religious illiteracy," it doesn't register with the schoolmen because it does not mean to them what it means to those who have used it. Mr. Mulford thinks that educators in the church-related colleges and seminaries have a semantic responsibility to future intelligent discussion of this issue. It looks to us as though he has something there.

Schuman Plan Reaches Ratification Stage

THE AMERICAN PEOPLE are being told that western Europe's future depends on the speed with which General Eisenhower's North Atlantic alliance army is built up to a point where it can hold in check the Communist forces. (At present these are estimated at 175 Russian and 67 satellite "ready" divisions.) Western Europeans have been told the same thing, but they don't believe it. They will be glad to have the North Atlantic army built up, particularly with the U.S. supplying most of the money and arms and tripling the size of its standing army in Europe. But western Europeans place their real hope in

economic recovery. They know that so far the Marshall plan has been the one factor which has added real strength to the nations that are trying to hold back the Communist tide. Now that the Marshall plan is fading out, their interest and hope are centered in the Schuman plan. Last week the Schuman plan, carefully but steadily nursed along by the French through a year of the most delicate negotiations, passed another critical point. The working blueprint for the plan—the method by which its High Authority, its Council of Ministers and its Assembly are to be interrelated and to function—was finally approved by the foreign ministers of France, West Germany, Italy, Belgium, the Netherlands and Luxembourg. Now the plan faces its most formidable hazard—ratification by the parliaments of these six nations. But when that is accomplished—and optimism is growing that it will be—the plan will come into effect. We have no room to give the details of the Schuman plan here. We may do that when it is finally adopted. Meanwhile, if any reader wants them now, they can be obtained by dropping a postcard to the state department. What they sum up to is a pooling of all the coal and steel production of western Europe for the next fifty years, and the building up of the economies of western Europe's countries by a free interchange of these basic commodities in a tariff-free trading area. If this is achieved, achievement of the dream of a federally united west Europe will not be far behind.

What's Going On In Spain?

WHILE the United States is cottoning up to Franco, many signs are coming out of Spain that the dictatorship there is in serious trouble. (Is that why we are rushing our moves to show that the U.S. has become Franco's best friend?) It is now known that the recent riots in Barcelona revealed a rising spirit of revolt, not only in that city, but widespread through the country. General Franco has admitted the gravity of the situation by trying to push the blame on underlings who failed to tell him how the public was suffering, and by promising that from now on he, *el caudillo*, in person, will see to it that food prices are reduced and wages increased. Now comes word, in the *New York Times* for April 16, that the Roman Catholic Church is beginning to criticize. The *Times* correspondent bears down heavily on the fact that the church is not criticizing the regime—with the fascist principle on which Franco's dictatorship is founded it has no quarrel—but it is printing some bitter things about "the economic mess that has developed here because there are too many individuals within the regime who are busy feathering their nests and those at the top did not see the peril in time to forestall the present situation." *Ecclesia*, organ of Catholic Action, is quoted as calling the conformity enforced by the regime "an act of violence against the natural rights of man, a violation of the order of the world as established by God." And this influential Catholic weekly called the sort of Spain which Franco has "imposed by force," a nation submerged in "an unhealthy, oppressive and fictitious atmosphere," whence free speech has vanished and "where the internal peace of the people is imperiled." So this is another of the "situations of strength" with which the Truman policy wants to tie up the United States! Franco has replied to the dispatch in the *Times* as was to be expected. On the day after it was published the press credentials of the correspondent who sent it, Sam Pope Brewer, were canceled.

Britain's Labor Cabinet Splits

IT won't be long now before Winston Churchill—or just possibly some other Tory—is prime minister of Great Britain. The resignation of Aneurin Bevan from the cabinet has brought to a head the struggle inside the Labor party which will probably terminate the life of the Attlee government soon and then keep the Laborites from winning a general election. Bevan's resignation came ostensibly over the provision in the new budget that patients in the national health service must hereafter pay half the cost of glasses or false teeth prescribed for them. The real issue, however, was the disagreement between the old-line party leadership, symbolized by Attlee and Herbert Morrison, and the militant left-wing socialists over rearmament and the extent and speed of the government's socializing program. The disintegration of the cabinet does not mean a triumph for Conservative attack so much as it means a gradual seeping away of Labor strength. Churchill has almost no issue at this moment wherewith to smite Attlee unless it be the appointment of an American admiral to command the North Atlantic fleet. Nevertheless, the Labor government is plainly in the throes of disintegration, and mainly for two reasons. First, Mr. Attlee himself is old and sick and tired of the burdens of government. His wing of the party is likewise in a low frame of mind, where it doesn't care much whether it goes on holding office or not. Second, Mr. Bevan is willing to lose office now for the sake of a triumph later. He believes that if the older, middle-of-the-road Laborites make way for the Conservatives now, the Conservatives can be counted on within a few years to produce such a reaction against their policies that the nation will then turn to a fiery, no-compromise, left-wing socialist with a program of complete national planning. That prime minister would, of course, be the comparatively young Bevan. If war does not upset the whole picture in Britain, the political future may well work out as Bevan believes it will.

South African Church Joins World Council

THE DUTCH REFORMED Church in the Transvaal has voted to join the World Council of Churches and has asked other Dutch Reformed synods in South Africa to do likewise. At the same time, one of its commissions has attacked the U.N. Declaration of Human Rights for saying that "everyone is entitled to all rights and freedoms without distinction of any kind such as race, color or sex." This, says the church, takes "no account of the wide differences which God in his wisdom of creation laid down." "Justice in the world," it also declares, "does not depend on everyone being treated equally." . . . The *Cleveland Plain Dealer* reports that in a speech in that city Reinhold Niebuhr advocated rejection of the idea of

a wall of separation between church and state and provision by the state of auxiliary services to parochial schools. "Problems of federal aid to education," Dr. Niebuhr is quoted as saying, "could be solved by yielding on this point." . . . We are glad to see that in recent speeches Franklin Clark Fry, president of the United Lutheran Church, has attacked the idea that only the United States is helping to feed the world's hungry. "Anyone who believes that the U.S. is a Christian Atlas carrying on its shoulders all of the world's relief burdens should rid himself of that idea right now," says Dr. Fry. The Lutheran leader recently returned from a trip around the world studying relief efforts. . . . Archbishop E. V. Byrne of Santa Fe recently announced that Catholic nuns and brothers teaching in New Mexico's public schools would not renew their contracts next year. He also said that no church property is any longer being used for public school purposes. . . . Judge D. C. Hill, of the federal district court in Kansas, on April 17 reduced the sentence of Robert B. Michener, Quaker student and conscientious objector. As stated in an editorial in our April 18 issue, young Michener had been condemned on three counts to ten years in prison. He had already served one year. The judge now rules that his three sentences are to run concurrently, which means that this C.O. must serve five years.

Remember Kefauver!

PUBLIC EXCITEMENT over General MacArthur comes right on the heels of the nation's unprecedented uproar over gambling and crime. The Kefauver investigation was still reverberating when its echoes were drowned in the emotional explosion over the President's dismissal of the general. Could the ouster have been timed to produce that exact result—to save the administration from the embarrassments of disclosures concerning the low estate of public morality? One or two newspaper commentators have suggested that possibility, but it does not sound persuasive. The issues raised by the general's conduct could hardly have been evaded any longer than they were, for reasons which we stated last week. However, the question remains: After MacArthur, will anybody remember Kefauver?

Long ago political leaders learned that the surest way to divert the people's attention from domestic issues was to create a diversion abroad. The change of commanders in the Far East may do just that. The new excitement over MacArthur may make the American people forget there ever was a Kefauver. MacArthur presents a fateful alternative to present Asiatic policy. This has become entangled with high-voltage partisanship. The so-called Great Debate, which started over further commitments in Europe, is swinging into high gear as it turns to our policy in Asia. The issue must be fought out if the United Nations is to survive, if peace is to be saved or greater war averted, if American youth is to be removed from its present state of despairing uncertainty. Nevertheless, we dare not permit this decision to keep us from facing the prior question of public morality which was raised by the Senate crime investigators. We have to do one without leaving the other undone. We are compelled to clean house while deciding how to come to terms with our neighbors.

So we must remember Kefauver. (There is no danger we shall forget MacArthur.) The senator from Tennessee and his colleagues have told us why. Our government is in danger. From the municipal to the national level, democratic institutions have been corrupted by the alliance between crime and gambling. Thomas Jefferson said: "The time to guard against corruption and tyranny is before they shall have gotten hold of us. It is better to keep the wolf out of the fold than to trust to drawing his teeth and talons after he shall have entered."

But this gambling-crime wolf is already in the fold. Senator Kefauver said in the first article of the series he is writing for the *Saturday Evening Post:* "What I have learned scares me. The facts uncovered by the Senate investigating committee plainly spell out that many acts of crime in the United States are not isolated, self-contained activities. On the contrary, there is a nationwide crime syndicate—loosely organized, but cohesive—in the United States. The activities of this syndicate are guided by an evil coalition—an alliance of conscienceless mobsters and of cynical, equally conscienceless, so-called 'respectable' business and professional men."

It cannot be said too often that two modern governments, Germany and Japan, succumbed to the control of gangsters and led their people to destruction. That can happen here. Already a "shadow government" exists which defies the law, corrupts officials, enforces its own code through squads of executioners, conducts its operations on a nationwide basis and is immensely wealthy. Its roots run deep in municipal life. What if this apparatus were to fall into the hands of the Communist party? It would make a perfect instrument of subversion. It is not surprising that Senator Kefauver, who knows whereof he speaks on this matter, asks: "Has criminal and political corruption, which we now know is rampant in the United States, reached the point where this country too must follow the downward path after others? I say that we are dangerously close to that ruination point." That means we ignore the threat of this criminal alliance at the peril of our liberties.

Even more important is the effect on the American character if we harbor this evil. Last week a notorious gangster, who died from a heart attack, was buried from a Roman Catholic church in Brooklyn. The casket containing the body of this hoodlum was covered, according to the *New York Herald Tribune,* with $30,000 worth of orchids. The gangsters who formerly attended such funerals were absent, thanks to the Kefauver committee's activities, but while the family refused to say who had provided the pagan floral display, there could be little doubt it came from them. Even more effective as a sanction for criminal activity than the blanket of orchids was the mantle of respectability which was thrown over this wicked life by the church. Who can estimate the influence on Brooklyn boys when church and society make such a display out of a typical gangster's funeral? When "respectable" elements combine to glamorize the despoilers and parasites, who can blame the children if they elect to follow the hoodlums' example?

Moreover, the alliance between gambling and crime

must be rooted out, broken up and destroyed to preserve the stability of community life. We cannot tolerate the existence of rival local governments, yet that is what we are trying to do. Gang rule, which always goes hand in hand with organized gambling, must eventually destroy democratic civil institutions. It usually attempts to remove their threat through corruption, although it will try to do so by violence when no other means avails. This is primarily a local problem, but it is known that criminal syndicates have played a part in electing at least two governors (Missouri and Florida) and in perverting officials in other states. Decent community life is simply not possible on this basis. All levels of American life must combine to throw off this growing peril.

In this battle for civic integrity, the Protestant churches of the United States have a very important duty. We must not fail. While Monsignor Fulton J. Sheen finds nothing in the Kefauver revelations to indicate a decline in public morality, while the *Catholic Review* of the Washington-Baltimore diocese attacks Bishop G. Bromley Oxnam because he arraigns the Roman Catholic Church for promoting gambling through bingo and other games of chance, the Protestant witness against organized gambling is clear and unequivocal. Its churches say gambling is immoral. It is wrong for the individual. It is evil in its social expressions and in its civic consequences. If there are a few Protestant churches which conduct organized gambling for raising money, they do so without the sanction of their consciences, their fellow Christians or their church leaders.

While it cannot be denied that public morality could not have fallen so low if members of Protestant churches had done their duty, there are wholesome signs of an awakening which must grow into a reformation. Some of these have centered around Governor Fuller Warren of Florida, who was helped into office by a $100,000 campaign contribution from a dog-track operator. The governor recently reinstated in office the sheriff of the county in which Miami is located, although this official had admitted to the Kefauver committee that he had unaccountably grown rich during the six years he had been in office. The governor's action is reported to have induced a Key West Southern Baptist church to make recommendations to the program committee of the Southern Baptist Convention. As a result, the invitation to the governor to address the coming San Francisco convention of that denomination has been withdrawn. In addition, the Miami council of churches has demanded the governor's resignation. The demand should be pressed. It can be stated with confidence that if the Protestant churches of Florida, including the Southern Baptist churches, are determined to stop gambling in that state and will cooperate to that end, organized gambling will end. And what is true of Florida is equally true of other states where Protestants are in the majority.

We must not lose the momentum gained during the Senate crime committee investigations. Now is the time to strike. For the first time in a generation, public opinion has been informed. There is no longer any doubt concerning the true state of affairs. There is also no doubt concerning how the majority of Americans feel about the criminal alliance which has grown in our communities until it assumes the shape of a national menace. The leadership for civic decency which men like Kefauver, Tobey, Fulbright and Douglas are giving in the Senate offers an opportunity which we have not had in a long time. The churches must not allow their attention to be diverted by any other cause, however important and emotionally charged, until this job of moral housecleaning is done.

Peace Hopes Rise at U.N.

[EDITORIAL CORRESPONDENCE]

United Nations, N.Y., April 20.

DELEGATES and officials here are still trying to assess the implications of the events of the past ten days. At no period in the short history of the United Nations have hopes for peace risen and fallen in such rapid succession. Never have more rumors gone the rounds. Under such circumstances it is little wonder that most conclusions are tentative and that no one around U.N. headquarters wants to be quoted. Nevertheless, as of today there is evident a greater optimism that a solution will be found in Korea and that a third world war will be avoided than existed at the time of my last visit here in February. Three factors mainly account for this optimism. They are President Truman's dismissal of General MacArthur, the recent North Korean note, and the persistent rumor that a break has developed in the relationship of Russia and China.

With the exception of Nationalist China and the Philippines, all the delegates here from non-Communist nations have been heartened by the dismissal of General MacArthur. This does not mean that he is any less respected as a general or as the successful architect of Japanese occupation policy. It does mean that these men had become deeply afraid of the direction in which the U.N. and their own nations were being taken by his leadership in the Korean war. Rightly or wrongly, in recent weeks belief had grown that the general could not be trusted to carry out the U.N.'s aims in Korea. As one diplomat put it: "MacArthur cannot understand that the U.N.'s only goal in Korea is to restore peace. He thinks that military victory is our goal. Under the Charter that could well be our aim. But the U.N. has come a long way since the Charter was written. We know now that there can be no peace imposed by force. What we are working for is a meeting of the minds of the great powers. Military victory by U.N. forces in Korea would destroy the chance for agreement between the great powers and seriously diminish the chance that world peace can still be maintained."

In addition to believing that the President's action removed a field commander who could not or would not implement U.N. purposes in Korea, delegates here saw in the action an indication of American acceptance of their definition of Korean aims. During the past two weeks it has been widely asserted that the United States is ready to bargain for peace. Instead of demanding immediate establishment of a government for a free and united Korea, America, it is said, would be willing to return to the old North Korea-South Korea division and resume negotiations with the Soviet for a united country through the medium of a new, enlarged and more powerful U.N.

commission. It would agree to withdraw all foreign troops from the peninsula and thus open the way for a general Asian peace conference.

These uncontradicted assertions had been coming out of Washington for several days before April 11. Then came the dismissal of MacArthur, and immediately after President Truman's radio speech of explanation to the nation. If the reader will turn back to that speech, and see what the President said about the basis on which peace may be restored in Korea, noting with particular care the peace demands he did *not* make, he can understand why the U.N. delegates here felt that these rumors as to America's willingness to negotiate for restricted aims had been confirmed by the Truman speech. As a result, optimism here rose. Then, right on top of this new birth of optimism, came the North Korean note of last Monday. This was at once interpreted as a peace feeler. Prospects of an early peace seemed to the U.N. delegates greater than at any time since Communist China entered the war.

However, the reaction of the American public to the MacArthur ouster soon raised the question of the Truman administration's ability to carry through a policy of peace based on compromise and negotiation. After MacArthur's speech before Congress yesterday and the unprecedented welcome he received in New York today delegates were genuinely fearful that popular feeling might force the administration to take a less conciliatory position. This fear was given substance by the United States' request made on Wednesday for an early meeting of the U.N. additional measures committee to consider economic sanctions against China. These considerations notwithstanding, the general expectation here this afternoon is that the emotions stirred by the MacArthur appeal will presently subside and that his total impact will not be great enough to force a change in present American policy.

The enthusiasm with which the North Korean note was received by many U.N. delegations, particularly by the Arab-Asian nations, soon gave way to a resurgence of caution. On careful reading, the note did not seem as hopeful as radio and press announcements had indicated. Only the closing paragraph contained a reference to peace, and that rather obliquely. After devoting 95 per cent of the document to recounting purported atrocities committed by U.N. forces in Korea, the North Koreans repeated the call for a peace conference, citing the proposals made by the Communist World Council of Peace meeting in Berlin in February. The resolution passed by that council read: "To secure a peaceful settlement of the Korean question the World Council of Peace demands the immediate calling of a conference of all countries concerned. We call upon all lovers of peace in all countries to urge their respective governments to support the immediate calling of such a conference. The World Council of Peace strongly maintains the opinion that all foreign armed forces must be withdrawn immediately from Korea to enable the Korean people to settle their internal affairs for themselves." Earlier in the conference the "nations concerned" had been named as the Big Five, with the Mao government representing China.

Yesterday the Arab-Asian delegates met to consider the note. On good authority I learned that there was a division in the group over whether the last paragraph of the North Korean note was a bona fide peace proposal. The delegates agreed that no steps could be taken until further clarification was received. As on previous occasions, such clarification can be obtained only through the Indian foreign office in contact with its ambassador in Peiping—at best a long and involved procedure. The tenor of the meeting was reported to have been quite different from that of the meetings held prior to the action of the Assembly in declaring China an aggressor. The Indian government was reportedly asked to instruct its Peiping ambassador to point out the necessity for greater cooperation by the Chinese if any peace proposals are to prove successful.

In addition to this action by the Arab-Asian nations, it was learned from a high official source that the U.N. will also follow up the communication as far as is possible. The North Korean government is not in touch with the U.N. good offices committee. Presumably attempts to contact Pyongyang will be made both through Moscow and through the Swedish minister in Peiping.

The significance of the North Korean note lies chiefly in the fact that it mentioned the Berlin conference proposal rather than those of the conferences held in Prague or Warsaw or the demands of the Peiping government. The Berlin proposal was less demanding than the others and its language more restrained. No mention was made of an over-all Asian settlement; neither was the immediate withdrawal of troops made a prerequisite for negotiating peace in Korea. Since the North Korean note undoubtedl had the approval of the Russians, and probably of the Chinese, the omissions may have been deliberate. It could mean that the Chinese have had enough and are deliberately being isolated from the Korean affair to allow them to be free to steal away. If the offensive which the Chinese are expected to launch soon does not succeed, the Chinese government may be increasingly eager to extricate itself from the Korean slaughter. Pulling out would not place the Mao government in a difficult or face-losing position, since it has never wavered in its assertion that any Chinese in Korea are volunteers. The note could also mean that there is some truth in a rumor which has recently persisted around the U.N. that a rupture has developed in the relations of Russia and Communist China.

This rumored break is given credence by delegates of nations which cannot be accused of wishful thinking. It has been strengthened by the fact that the present note originated in Pyongyang rather than in Peiping and that it did not include China's demand for an over-all peace settlement. The major cause for such a break is said to be Russian dissatisfaction with Chinese leadership in the Korean war and Chinese resentment over the substitution of Russians for Chinese in command of the North Korean troops.

If this rumored break between Peiping and Moscow is a fact and not an illusion, it provides some ground for hoping that a general East-West war will not emerge from the present conflict. But it does not necessarily indicate an immediate end to the fighting in Korea. If Peiping and Moscow are no longer working hand in hand, a Russian-backed North Korean government might agree to a cease-fire which Communist China would refuse to honor. U.N. officials point this out in warning against undue optimism

based on the North Korean note. They say that any possibility of a cease-fire resulting from their follow-up of the North Korean note depends upon whether *both* China and Russia had cleared the message.

Again, let me emphasize that this reported break is only a rumor. But the omissions of the North Korean note have led some of Communist China's friends at the U.N. to believe that it is a rumor with substance behind it.

Admittedly the belief of many delegates here that the events of the past ten days have improved the chance for peaceful settlement in Korea is insecurely founded. The campaign for more action against China which General MacArthur is now carrying to the American people could cause a shift in American policy that would wipe out any hope for a negotiated settlement. The North Korean note could easily prove to be just another propaganda broadside. The omission of Chinese claims from that document may have been either a coincidence or an error. Or, conceivably, a trap. The rumor of ruptured relations between Russia and the Mao government may turn out to be fanciful.

For the moment, however, the total impact of these highly speculative factors is to create an attitude of hopefulness around U.N. headquarters and among the permanent delegates which has not existed since the vote branding China an aggressor. This new attitude is of greater importance than the factors creating it. For as long as the U.N. maintains the belief that a negotiated settlement is possible, there remains a genuine prospect for peace.

G. E. H.

How to Kill a Meeting

EDITOR THE CHRISTIAN CENTURY:

SIR: Now I know how Elijah felt after the ravens brought him a whole plate of biscuits when he was fainting from hunger. For I have been sitting here for days with the emptiness of ages in my face and brain, wondering what to write to you about. No, there were no ravens. But a good substitute, the postman, rang the bell and I lived happily ever after, or at least for twenty minutes. For he brought me the profound and exhilarating document printed below, on a thesis of crucial importance; viz., how not to hold a meeting. Since, by conservative estimate, 1,649,327 meetings are held every 24 hours, you can see its importance. The wisdom below came from one of the most distinguished preachers in the United States. The fact that he also is a bishop in his spare time is merely incidental. He writes, more in sorrow than in anger:

Out of my not inconsiderable experience, I have come to the sad conclusion that most Protestant clergymen have been studying long and hard on how to make a meeting dull and tedious. I cannot believe that the ones I often sit through are just naturally as bad as they are. They are supernaturally bad. The men who put them on have been taught such rules as the following, and they have mastered them:

First, choose as the toastmaster or chairman some fellow who means well but cannot speak without hesitation and agony. Above all, he must have no sense of humor. This results in an attempt to drag in some corny stories which the last generation did not regard as very great shakes, and age has not improved. If this chairman thinks he ought to take ten minutes every now and then to mouth a few dull platitudes about what the meeting is about, that is all to the good. I put this first because even if the rest of the program is not too bad, the right kind of chairman will make the whole affair take on a deathly boredom.

Second, do not get started anywhere near on time, and if it is a dinner meeting, be sure the plates are served and let stand until they are cold. The service must be slow and uneven. One particularly inspired man I know made the guests look at the plates of food before them while a soprano sang three numbers slightly off key. This, in my judgment, was pure genius. Be sure you have lots of musical entertainment. The quality is utterly unimportant; just put your emphasis on quantity. It will add zest if the artists accept short and feeble applause as a call for an encore. This will help stretch the program to greater lengths.

Third, be sure to work in a great many announcements or even a short movie. If anyone in the church has a pet idea to promote, invite him to speak about it briefly—say 15 or 20 minutes. The same goes for the introduction of guests. Here the best technique is to invite each guest to give the company a word of greeting; hardly a one will refuse. Of course, a few will not take more than two minutes, but the others will compensate for these, and you can count safely on an average of five minutes each.

Fourth, try some community singing. This is the best time because there are a number of weary people who will be able to slip out and cut down their baby-sitting bill. True, they came originally with the idea of hearing the main speaker, but by this time a wild desire to get home has made them forget all else. This is a good time to have the ladies clear the dishes, though it can be done earlier. But be sure to get them out to the kitchen so that the clatter and noise can be going on during the speech.

Finally, introduce the main speaker. If you have the right chairman, he will know how to drag this out with more feeble humor, long reminiscenses of his own childhood and virtue, and a half-veiled hint that the speaker is a lucky fellow to be invited. The best introduction I ever heard made the audience feel that the speaker had begged for the honor of being there.

I could go on, Simeon, but I have trespassed on your time and patience too much already.

And that is that.

SIMEON STYLITES.

VERSE

Inscriptions

THE golden Roman coins which bore
Proud Caesar's counterpart
Are gone. Another's seal still rests
Upon the heart.

LESLIE SAVAGE CLARK.

That Song May Be

SAID the string of the violin:
"Why do you stretch me thus,
Tortured and tremulous?—
One turn more, and I break."
And I said: "For music's sake
And origin."

And my own heart, wan and thin,
Cried: "Why do you stretch me so
Torn between woe and woe—
Heartbeat become heartbreak?"
And He said: "That your heart may wake
And song begin."

E. MERRILL ROOT.

The Nylon War

By David Riesman

TODAY—August 1, 1951—the Nylon War enters upon the third month since the United States began all-out bombing of the Soviet Union with consumers' goods, and it seems time to take a retrospective look. Behind the initial raid of June 1 were years of secret and complex preparations, and an idea of disarming simplicity: that if allowed to sample the riches of America, the Russian people would not long tolerate masters who gave them tanks and spies instead of vacuum cleaners and beauty parlors. The Russian rulers would thereupon be forced to turn out consumers' goods, or face mass discontent on an increasing scale.

I

The Nylon War was conceived by an army colonel—we shall call him "Y"—whose name cannot yet be revealed. Working with secret funds which the Central Intelligence Agency had found itself unable to spend, Y organized shortly after World War II the so-called "Bar Harbor Project," the nucleus of what, some five years later, became "Operation Abundance," or, as the press soon dubbed it, the "Nylon War." After experiments with rockets and balloons, it was concluded that only cargo planes—navigating, it was hoped, above the range of Russian radar—could successfully deliver the many billion dollars' worth of consumer goods it was planned to send. Nevertheless, when Y and his group first broached their plans to a few selected congressional leaders in the winter of 1948 they were dismissed as hopelessly academic. America had neither the goods nor the planes nor the politics to begin such an undertaking.

But in the fall of 1950, with the country bogged down in a seemingly endless small-scale war in Korea, Y's hopes revived. For one thing, the cargo planes needed for the job were beginning to become available. Moreover, a certain amount of overordering by the armed services, panicky over Korea, had created a stockpile of consumer goods. More important, the administration, having locked up all known and many suspected Communists in one of the old camps for Japanese aliens, had still not convinced the country that it was sufficiently anti-Soviet, though at the same time many Americans wanted peace but did not dare admit it. A plan which, in fact and in presentation, took attention away from alleged Far Eastern bungling, and which was both violently anti-Soviet and pro-peace, appeared to offer the possibility of restoring the administration's tottering position in the country.

This is not the place to recount the political maneuverings that preceded Truman's success in securing a $2 billion initial appropriation from Congress, nor the Potomac maneuverings that led to the recruitment of top-flight production and merchandising talent from civilian life. Our story begins with Truman going before Congress to secure authority to "bring the benefits of American technology to less fortunate nations" by round-the-clock bombing, the day after the news of the first raids exploded.

The planners of the Bar Harbor Project had staked American prestige, their professional futures and the lives of six thousand airmen on the belief that the Soviets would not know of these first flights nor meet them with armed resistance. When the opening missions were accomplished without incident, permitting Truman to make his appeal, Washington was immensely relieved; but when the second wave of planes met with no resistance either, Washington was baffled. It was at first assumed that the Soviet radar network had again simply failed to spot the high-flying planes—cruising at 48,000 feet and self-protected from radar by some still presumably secret device. We now know that what actually happened was a division of opinion in the Kremlin—we can piece the story together from intelligence reports and from clues in the columns of *Pravda*.

II

A faction, led by Foreign Trade Chief Mikoyan, maintained that the scheme was a huge hoax, designed to stampede Russia into a crusade against a fairy tale—and so to make her the laughingstock of the world. He counseled, Wait and see. And indeed it *was* a fairy tale for Secret Police Boss Beria, who argued that the raids had never taken place, but that reports of them had been faked by some Social Democratic East Germans who had somehow gained access to the communications networks. When this idea was exploded, Beria counseled shooting the planes down, on the ground that they were simply a screen spying out plants for an atomic attack. Stalin himself believed with repentant Economist Varga that American capitalism had reached so critical a point that only through forcible gifts overseas could the Wall Street ruling clique hope to maintain its profits and dominance. Coupled with these divisions of opinion, which stalemated action, was the fear in some quarters that America might welcome attacks on its errand-of-mercy planes as a pretext for the war of extermination openly preached by some only mildly rebuked American leaders.

At any rate, the confusion in the Politburo was more than mirrored by the confusion in the target cities caused by the baptismal raids. Over 600 C-54's streamed high over Rostov, and another 200 over Vladivostok, dropped their cargoes, and headed back to their bases in the Middle East and Japan. By today's standard these initial forays were small-scale—200,000 pairs of nylon hose, 4,000,000 packs of cigarettes, 35,000 Toni-wave kits, 20,000 yo-yos, 10,000 wrist watches, and a number of odds and ends from P-X overstock. Yet this was more than enough to provoke frenzied rioting as the inhabitants scrambled for a share. Within a few hours after the first parcels had fallen, the roads into the target cities were jammed. Road blocks had to be thrown up around the cities, and communications with the outside were severed. The fast-spreading rumors of largess from above were branded "criminally insane," and their source traced to machina-

tions of the recently purged "homeless cosmopolitan Simeon Osnavitch (Rosenblum)."

But the propaganda of the deed proved stronger than the propaganda of the word. As Odessa, Yakutsk, Smolensk and other cities became targets of aggressive generosity, as Soviet housewives saw with their own eyes American stoves, refrigerators, clothing and toys, the Kremlin was forced to change its line and, ignoring earlier denials, to give the raids full but negative publicity. David Zaslavsky's article in the June 10 *Izvestia* heralded the new approach. Entitled "The Mad Dogs of Imperialism Foam at the Mouth," he saw the airlift as harbinger of America's economic collapse. "Unable because of the valiant resistance of the peace-loving democracies to conquer foreign markets, America's fascist plutocracy is now reduced to giving away goods." Taking another line, *Red Star* argued that to accept American consumer goods would make stalwart Russians as decadent as rich New Yorkers.

However, the Russian people who could get access, either directly or through the black market that soon arose, to American goods seemed not to fear decadence. Again there was a change of line. Falling back on a trick learned during lend-lease, it was claimed that the goods were Russian-made, and *Pravda* on June 14 stated that the Toni-wave kit had been invented by Pavlov before World War I. However, Colonel Y's staff had anticipated this altogether routine reaction. On June 17, the target cities of that day—Kiev, Stalingrad, Magnitogorsk—received their wares wrapped in large cartoons of Stalin bending over, in a somewhat undignified pose, to pick up a dropped Ansco camera. This forced still another switch of line. On June 20 Beria went on the air to announce that the Americans were sending over goods poisoned by atomic radiation, and all papers and broadcasts carried scare stories about people who had died from using Revlon or Schick shavers. And indeed booby traps (planted by MVD) succeeded in killing a number of overeager citizens.

III

But here something unexpected occurred. We know from a few people who managed to escape to the West that a number of party elements themselves became disaffected. Asked to turn in all American goods, they held on to some possessions secretly—there was a brisk underground trade in Russian labels. Thus it came about that when party members were ordered to join "decontamination" squads, the depots were re-entered at night and portable items taken. By the beginning of July, all attempts to deceive the people had only made matters worse; things were getting out of hand.

Faring badly in the "war," the Kremlin turned to diplomacy. On July 5 at Lake Success Malik described the airlift as "an outrage remindful of Hitlerite aggression" and, invoking Article 39 of the U.N. Charter, he called on the Security Council to halt the "shameful depredations of the American warmongers." Austin replied that "these gifts are no more or less than a new-fashioned application of ancient principles," and the Russian resolution was defeated, 9-2. The next step occurred in Washington, when Ambassador Panyushkin handed Secretary Acheson a sharply worded note warning that "should these present outrages continue, the U.S.S.R. will have no recourse but to reply in kind."

Seattle was the first American city to learn the meaning of the Soviet warning, when on July 15 a hundred Russian heavy bombers (presumably from bases in the Kuriles) left behind them 15,000 tins of caviar, 500 fur coats and 80,000 copies of Stalin's speeches on the minorities question. When the Russian planes came, followed in by American jets, many were apprehensive, but as the counter-attack had been anticipated it proved possible to prevent incidents in the air and panic on the ground. Since then Butte, Minneapolis, Buffalo and Moscow, Idaho, have been added to the list of America's frontline cities. But in quantity and quality the counteroffensive has been unimpressive. Searing vodka, badly styled mink coats (the only really selling item), undependable cigarette lighters—these betray a sad lack of know-how in production and merchandising.

IV

It is clear that free enterprise has not suffered much of a jolt—nor, indeed, has the mounting inflation been much reduced—by the Russian campaign. To be sure, the massive air-borne shipments of caviar have made luxury grocers fear inventory losses, and Portugal, heavily dependent on the American anchovy market, has been worried. But these pin-pricks are nothing to what is now becoming evident on the Russian side; namely, the imminent collapse of the economy. For the homeland of centralized economic planning is experiencing its own form of want in the midst of plenty. Soviet consumers, given a free choice between shoddy domestic merchandise and airlift items, want nothing to do with the former, and in a score of fields Russian goods go unwanted as the potential buyer dreams of soon owning an American version. Soviet housewives, eager to keep up with American-supplied "Joneses," pester their local stores, often to the point of creating local shortages—indeed, the American refrigerators have created demands not only for electricity, but also for many foods which can now be stored (and hoarded).

Much of this disruption is the result of careful planning by the Bar Harbor Project's Division of Economic Dislocation. The division, for example, early began studies of Russian power distribution, and saw to the landing of 60-cycle radios, shavers, toasters, milking machines, in 60-cycle areas, 25-cycle appliances in 25-cycle areas, and so on, especially with an eye to areas of power shortage or competition with critical industries. In cooperation with G.E., methods were worked out by which the Russian donees could plug their appliances, with appropriate transformers, directly into high-voltage or street power lines; thus simply shutting off house current could not save the Russian utilities from overload. Similarly, drawing on the American monopolistic practice of tie-in sales, goods were dropped whose use demanded other items in short supply —oil ranges, for instance, were dropped throughout the Baku fields. Of course, mistakes were made and in one or two cases bottlenecks in the Russian economy were relieved, as when some containers were salvaged to repair a tin shortage of which the planners had not been advised.

But it is not only on the production end that the raids

have been disruptive. Last Friday's raid on Moscow—when 22,000 tons of goods were dropped—may be taken as an illustration. For the first time General Vandenberg's airmen tackled—and successfully solved—the knotty engineering problem of dropping jeeps (complete with 150 gallons of gasoline and directions in simple Russian). So skillfully was the job done that half the 300 vehicles parachuted down landed directly on the Kremlin's doorstep—in the center of Red Square. The raid was given wide advance publicity through the Voice and leaflets and when the great day came Moscow's factories were deserted as people fought for rooftop perches; in addition, an estimated 250,000 collective farmers swarmed into the city. In fact, as people drift from place to place hoping that their ship may fly in, the phrase "rootless cosmopolite" at last assumes real meaning. Economists, talking learnedly of "multipliers," calculate that Russian output is dropping 3 per cent a month.

V

The Kremlin has reacted in the only way it knows, by a series of purges. Sergei Churnick, erstwhile head of the cigarette trust, is on trial for "deliberate wrecking and economic treason." Bureaucrats live in terror lest their region or their industry be next disrupted by the American bombardment, and they waver between inactivity and frantic Stakhanovite shows of activity. These human tragedies testify to the growing fear in the Politburo concerning the long-run consequences of the American offensive. The tangible proofs of American prosperity, ingenuity and generosity can no longer be gainsaid; and the new official line that Wall Street is bleeding America white in order to create scarcity and raise prices at home, while "believed," has little impact against the ever mounting volume, and fascinating variety, of goods and rumors of goods. Can the capitalistic gluttons of privilege be such bad fellows if we, the Russians, are aided by them to enjoy luxuries previously reserved for the *dachas* of novelists and plant managers?

Meanwhile, diplomatic moves are under way—so, at least, the Alsop brothers report—to liquidate the Nylon War. It is obvious why the Russian leaders are prepared to make very considerable concessions in the satellite countries, in China and in Indo-China in order to regain the strategic initiative in their domestic affairs. But on the American side the willingness of many to listen to Russian overtures is based on the success, rather than the failure, of the campaign. One sees a repetition of 1940 as the *Washington Times-Herald* and the *Daily Compass* join hands in attacking Operation Abundance, the former calling it "an international WPA," the latter arguing that "you can't fight ideas with goods." Still another tack has been taken by senators who want the airlift to continue, but with different targets. Some, insisting that charity begins at home, have wanted free goods landed on their districts. Others have supported the claims of Japan, the Philippines or Franco. Still others fear that many of the airlift items could be reconverted in some way for use by the Russian war machine. They are especially opposed to the jeep-delivery program, despite reports that it is wreaking havoc with the Russian road system as well as with the gasoline supply.

These are the obvious enemies, and against them stand some obvious friends of the Nylon War. Both A.F.L. and C.I.O., now in their eighth round of wage increases, vigorously support the program, though it is rumored that the railroad brotherhoods have done so only in return for a fact-finding board's support of a 14-hour week. Farmers have become reconciled by the promise that bulk agricultural products will soon move over the aerial transmission belt—in part to encourage the wanderings of Russian farmers. The business community is divided, with the C.E.D., Juan Trippe and Baruch leading the supporters of the airlift. But it would be a mistake to assume that support of Operation Abundance springs only from hopes of material gain. The renewed fight against oppression and want, the excitement of following the raids in maps and betting pools, the ridiculousness of the Russian response—all these things have made many millions of Americans less anxious than they have been since the days in October 1950 when it seemed as if the Korean war would be quickly concluded.

Indeed, it is just this loss of tension which has given rise to much of the covert opposition to the Nylon War, as distinguished from the overt opposition already discussed. On the one hand, certain leaders are frightened that the Russian dictatorship may indeed be overthrown—as Colonel Y in his more optimistic moments had ventured to hope. This is thought to raise the possibility of all sorts of chaotic movements developing in central and eastern Europe, and even further west—Franco, for instance, feels threatened at the loss of his "enemy," and has offered to act as mediator in the Nylon War. On the other hand, it has become increasingly difficult for American politicians to frighten the American public about Russia: the once feared monolith now appears as almost a joke, with its crude poster-and-caviar reprisals, its riots over stockings, soap, Ronsons and other gadgets which Americans regard in matter-of-fact fashion. The sharp drop in war sentiment in the United States has resulted in psychological and even actual unemployment for quite a number of people.

VI

What do the coming months hold? It is significant that this depends almost entirely on the outcome of the American domestic struggle; the Nylon War has altered the whole power-complex which, as the Korean war dragged on, still heavily favored Russia. It is now Russia, not America, whose resources are overcommitted, whose alliances are overstrained. In fact, Mao's visit to Moscow at the end of July seems to have been attended with apprehension lest he ask America to cut Red China in on Operation Abundance—at a price, of course. The possibility that this may redound to the credit of the Truman administration in the 1952 campaign is not the least of the nightmares haunting many Americans, and at this writing it is impossible to predict whether the opponents of the program will win out.

Meanwhile Operation Abundance marches on, solving technical problems of incredible complexity. The latest move is the perfection of an ordering system whereby Russians can "vote" for the commodities they most want, according to a point system, by the use of radio-sending

equipment, battery-run, with which we have provided them. The commodities available will be described over the Voice of America—now for the first time having something to "sell"—by Sears Roebuck-type catalogues, and by dropped samples in the case of soft goods. The method making it impossible for the Russian government effectively to jam this two-way communication of distributor and consumer is still the great secret of the Nylon War.

What's the Use?

By Frederic Fox

LAST SATURDAY I went to see a frantic mother at the north end of town. In her hands was a telegram from the secretary of the army. It said her son was "missing in action" in Korea. On a table close by was his picture, a laughing, handsome young man of 22. "What a waste of life!" sobbed this mother. "What's the use of raising a family? What's the *use?*—period!"

In his last letter home, the soldier was equally pessimistic. He wrote that there were only eight men left in his squad. All the rest had either shot themselves or gone crazy. With such a future before them, they were asking the identical question: "What's the use?"

The girls back home feel the same as the boys overseas. In her last letter, a young co-ed wrote: "Seven girls in our house became engaged over the holidays. That leaves five out of 28 who aren't engaged or going steady. Most of it is due to their young men leaving or expecting to leave for service."

A Lead Balloon

The young girl says the whole campus is under a cloud of olive drab. Every day she sees large groups of students in uniform and at night she can hear them singing their dreary ballads. One of the most popular is about a student who beat his brains out getting an education—only to get them blown out in the army. So what's the use?

The traditional buoyancy of youth is weighted down within a meaningless lead balloon. It looks as though the attitudes of the generations are topsy-turvy. Youth is acting like old age—sitting grimly on a rocker, staring blindly across the street and snapping at children. The present generation, the adults in the middle age bracket, are acting like teen-agers, careening wildly through life. The grandparents are the only ones left who seem to have any confidence in tomorrow.

But you can't blame youth. They are judging life by the standards we gave them. And by those standards life *does* look senseless. "What's the use of getting an education if you're going to live like an animal in the mud?" Or, "What's the use of building a bridge if it's going to be dynamited?" Or even, "What's the use of making a good old-fashioned fortune if most of it will be eaten up by taxes?"

These mournful questions that youth is asking are variations of the basic question: "What's the use of living?" And before answering it, we must understand the key word: *use.*

When you ask, What's the use of a thing? you are really asking, What is it used *for?* You judge the use of a can opener by the way it opens a can of beans. But what if you never get to eat the beans? Suppose you give them all away. Is the can opener still useful?

There are various ways of judging the use of life. Too often the American way has been to ask: "Am I getting the beans?" Has life been profitable from an accountant's point of view? If that is the standard of youth today, I am more pessimistic about their future than they are. I not only ask their question: What's the use? I answer it: *None.*

What's the Standard?

But there is another way of judging the use of life. Who was the most wonderful man who ever lived? What man put life to greatest use? Was it the Egyptian Pharaoh buried in a tomb of gold? Was it the American millionaire who left his name in gold on a thousand red store-fronts? Is it the fat Indian ruler who refuses to diet because his subjects must match his weight in diamonds? No, these men just got a lot of beans—a lot more than they could possibly digest, in fact. They did not use life excellently.

The greatest man who ever lived never sold anything for a profit, never ruled anybody, never built anything. He never even owned his own home. In fact, by American standards, he seems to have lived a useless life. But Christians believe this Jesus put life to its finest use—by giving it completely away.

If youth could be persuaded to judge life by Jesus Christ, they would know it could be useful whether it is destroyed tomorrow or not. For length of years does not necessarily make for greater usefulness.

The Disciples Wondered Too

One day Jesus was walking down a road ahead of his disciples, but he could hear them arguing. When he got to his destination, he asked the Twelve what they were arguing about, but they were too embarrassed to tell him. They had been talking about success and arguing which one of them was the greatest. Jesus suspected what was going on in their minds so he showed them what he thought about success. He lifted a little child and said: "If you are kind to this child, you have done a good thing and God will be pleased." In short, the Christian standard of success is whether you please God or not. And what is God pleased by? He is pleased by the most amazingly simple things.

To be more specific, read the judgment scene in Matthew 25 and see by what standards the use of life is

judged. At the end of your life, you must be ready to answer only six easy questions:

1. Did you feed the hungry?
2. Did you give the thirsty a drink?
3. Did you greet the stranger?
4. Did you dress the ragged?
5. Did you visit the sick?
6. Did you visit the outcast?

If the young people can answer Yes to these questions, they can be confident of having put life to fine use. But when the young people see that their parents are not interested in these questions, they are bored by them too.

Take the business of giving the thirsty a drink of water. Our town is in the center of a prosperous farm area. The fields produce a big tonnage of intensive crops like tomatoes, sugar beets and green vegetables. At harvest time these require lots of hand labor—more hands than we can muster locally—so each summer our county imports 2,000 migrants from the southwest. Our crops would rot on the vines without them. These migrants are mainly of Mexican extraction, browned by the sun, but, like all people, capable of working up a thirst.

Last summer I saw a truckload of hot, dusty migrants pull up in front of one of our restaurants. One of the men jumped down with a pail and ran inside to get some water. But he came out empty-handed. The proprietor didn't want to start a "precedent"—as Jesus did when he drew water for a prostitute.

This story got around and did not inspire any of our youth to give the thirsty a drink.

Don't Feed 'Em

Our town has a tradition of feeding the hungry at Christmastime and funerals. Everybody is eager to fill a basket of food and play Santa Claus to some needy family. But unfortunately, or fortunately, there aren't enough needy families in this corner of Ohio to go around. Prospective donors go shopping for beneficiaries early and many find the same one. There is a case of one family who received four turkeys and five Christmas trees the same day.

The neighbors are also generous when a funeral upsets the household next door. Cakes, pies, whole hot dinners are taken to the stricken family and served and tidied up.

This is certainly feeding the hungry, but it is not very consistent or imaginative. Christmas comes but once a year and funerals come once in a lifetime. There are hungrier people away from home whose needs are three-times-daily—people like the Hindus of India, who want 2 million tons of American wheat, some of it grown right in Ohio. But it isn't as satisfying to feed people so far away over long periods of time. At our ample tables, our children hear arguments against sharing our resources with needy people around the world. Is it any wonder they do not put much faith in the excellence of feeding the hungry?

Don't Bother

And so it goes. There are examples of our people welcoming the stranger and dressing the ragged (and enjoying the experience), but we have never done these things with sufficient abandon to thrill the younger generation. There is the case of a childless couple who took in a "little stranger" and suddenly discovered the joy of generous parenthood. But the orphan is now *theirs*, not exactly a stranger who comes and goes. There is the case of a rich man who turned benefactor to three little shoeless D.P.'s. He got a brief kick out of the role but did not pursue it. The D.P.'s needed many other things, including shirts, socks, pants and a friend. But these were denied them. Who wants to make a habit of greeting strangers and dressing their children?

Our young people know how we feel and they agree with us. Charity can be tedious. So they make no attempt to find life's purpose in charity.

How about visiting the sick and outcast? Of course, that is done, more or less, dutifully and virtuously, though hardly ever with the idea that that is one of the best ways of using one's life.

One old lady is in the hospital now with a broken hip. She is a great favorite with the nurses, a delightful person. But even she is visited less and less. People forget. Her adult friends can't seem to find the time to drive a mile to the hospital and the teen-agers naturally use the same excuse: "No time." The old lady is wise and loving enough to forgive them. I suppose we are all forgiven. Even when we neglect the hopeless chronics staring at the ceilings of the convalescent homes.

Cut 'Em Down

But the cruelest thing in the world is to kill a child's party. And the meanest weapon is the cold steel of snobbery. This is bad enough when it is used to cut down adults but it is terrible when thrust at children by adults. The casualties suffer fearfully and could be called outcasts.

A week or so ago our town saw a display of this kind of "social murder." A little girl invited twelve friends to her birthday party. She asked her mother to buy all the trimmings—favors, hats, decorations and a big centerpiece stuffed with surprises. Her mother was glad to do it. She wanted her child to have a better break socially than she had. She and her husband were not grade A members of local "society." But her little girl never had a chance. She was snubbed by all but two of her friends. Ten invitations were ignored. Ten parents allowed or encouraged their children to turn their backs on the outcast. So why should our youth see any use in visiting the outcast?

That is the cause of the flat pessimism of our young people today. They are living by the standards we have taught them—by our actions, not our pious maxims—and life looks useless. By our standards it could well be. But by the standards of Jesus Christ, the Divine Failure, life can be useful; you can please God, even if there are only five minutes left.

The Saint

SHADOW brighter than our sun,
Seeing you we guess at light
Far beyond our range of sight,
Offshoot of the flaming One.
Lead us to the final goal,
Ash intenser than our coal,
Shadow brighter than our sun.

EDITH LOVEJOY PIERCE.

MAY SURVEY OF BOOKS

More 'Why' than 'How'

VERSUS: REFLECTIONS OF A SOCIOLOGIST. *By Henry Pratt Fairchild. Philosophical Library, $3.75.*

THE PRODIGAL CENTURY. *By Henry Pratt Fairchild. Philosophical Library, $3.75.*

IF YOU wonder how any man, even a great one, manages to get two books published in one year, the answer is that one of them, *Versus*, is a collection of essays which former students, colleagues and friends of this distinguished thinker present upon his retirement from academic duties in the graduate school of New York University, while the other is his own idea. One of the essays in *Versus* goes back to 1915, and the latest was written 14 years ago. When the 36-year-old essay first appeared, it had a title with a punch: "Lies, Damned Lies, and Statistics." Sedately, the editor has toned this down to "Statistics Versus Common Sense."

Aside from such seemly modifications, the essays themselves have been left alone; they cry aloud and spare not. They stand right up in meeting and express their mind. This sociologist uses the lingo of a revivalist, and keeps the reader on tiptoe with excitement on almost every page he writes.

Since these essays tap main veins of truth, there is not so much that is venerable about *Versus* as their dates might lead one to suspect. Whether in "Profits Versus Prosperity," "Population Versus Peace," "Hunger Versus Love," "Labor Versus Leisure," or any of the 11, one reads what is now history in the light of what was then prophecy, indicating "the essential tragedy of choice which besets the human individual from the cradle to the grave." If history has the edge, the prophecy is not therefore to be despised; it is decidedly instructive and unfailingly interesting.

Almost every one of these essays prepares one for the thesis of *The Prodigal Century*. The sweep of the social history of the past century and a half, as recorded in these pages with astonishing accuracy, leaves one breathless. How can so much be said so well in so few pages? If for no other reason than this, the book will well repay the reading by anyone who wishes a succinct story of what has been going on during that period and what is doing today. "After countless ages of struggle, hardship and deprivation, man suddenly fell into a rich inheritance. What has he done with it? How much of it is left? How much of what is left can be saved? And how?" There follow telling recitals of what population increase, so far virtually unrestrained, has done and is doing to the level of living; how machines and inventions drag us down, and how we fall on the very swords intended to set us free; how the earth and its resources have been and are being impoverished. The glorification of scarcity and the subsequent creation of an artificial one; the illusion of progress; science, "the great fetish"; the fallacy of the concepts on the basis of which freedom and democracy are argued; the destruction of freedom by way of the profit system and the havoc capitalism plays with democracy—all are related with factual fervor and with thrilling patness of phrase.

It is when the author comes to grips with the remedy for our prodigality and stupidity that his touch seems less sure. The easily verifiable facts which every thinking person should know are all poised to point out that "if we are to have abundance, it must be abundance for all. . . . A social policy that seeks to enrich the few without regard for the well-being of the many is inherently self-negating. . . . The principle of cooperation must be substituted for the principle of competition." All who agree with that will find in these pages a resounding and convincing *why*, and some converts may easily be made. No man we know of has ever stated the *why* more pungently or appealingly. But when it comes to the *how* —there's the rub! The suggestions that the Soviet might be looked into with advantage and that "the first duty of the individual citizen is to inform himself adequately" have point if not promise. The "ways of salvation" are pretty obscure. Like most prophets, Dr. Fairchild is enamored of "either-or"; "both-and" is ardently rejected. If we had as much of method as there already exists of conviction, how much further along we all should be! Grateful for the superb insights these volumes bring, most of us will continue to look toward experimentation and even compromise in social situations for any amelioration of the plight mankind now is in. To practice what we preach, however poor the attempt, seems the way out, and up. And if as yet there is little chance for such practice, let us be alert to avail ourselves of every chance, big or little, to make our word flesh.

JOHN M. VERSTEEG.

Reform or Surrender?

THE REFORMATION OF THE CHURCHES. *By James H. Leuba. Beacon Press, $2.75.*

THIS book represents a frontal attack on the churches as historically organized, calling for a "reformation" which will enable them to do what they ought for man and society. The point of view, as in the author's earlier writings, is that of a naturalistic and vehemently nontheistic moralism. The concept of a personal God in "social relations"—i.e., in communion or fellowship—with man is rejected as infantile. Personal immortality is repudiated in favor of a social influence or memory theory. Prayer gives way to "receptive quietude" and hymns of praise to songs providing inspiration for social-moral action.

In some respects the book should be a corrective for the churches. Their failure to present their case cogently enough to gain more wholehearted acceptance on the part of the intellectually inclined indicates a need for a more effective Christian education and for clearer stands on moral and social issues than we have had. Accurate statistics are difficult to get in the area of religious belief, but there is cause for concern in the figures indicating a decrease (between 1914 and 1933) in the number of business and industrial leaders, scientists and others who believe in God or immortality. Leuba also rightly asserts that churchmen should be less ready to jump on the bandwagon of scientists and philosophers who say, "I believe in God." He points out, for example, that the "theism" of Whitehead is not the theism of historic Christianity.

On the debit side, several criticisms are in order. The author is not always consistent. He refers to Niebuhr as a Modernist and to his theology as retrogressive. He argues for reason in religion, but he frequently resorts to emotional and question-begging terms. On page 138 he declares that "the good, for us, is what satisfies us; it is idle to seek another test"; 10 pages later he says that "egotistic individualism is obviously the chief defect from which humanity suffers." Examples need not be multiplied.

Much of the argument is based upon a largely discredited dichotomy between "the religion of Jesus and the faith of Paul." The anti-Pauline bias is so strong that he is not even cited in the index, despite several references in the text. David S. Muzzey's statement that the influence of Paul "is evident in the legendary accounts of the birth, death, and resurrection of Jesus which have gone into the Gospels" (p. 76) is cited with evident approval. This is at least surprising, since Paul nowhere mentions the birth of Jesus, nor does he refer to the open tomb which is so prominent in the Gospel narratives. It overlooks the fact, too, that the Gospel of Mark, written most immediately under Pauline influence, omits the story of the birth and all accounts of appearances of the resurrected Christ (except for the added material in 16:9-16). The claim that Paul had "no interest in the life of Jesus, but only in his death" (cited from Muzzey) has some recent support (e.g., Barth), but it is rejected by F. C. Porter, H. F. Rall, James Moffatt and others. On the part of one who claims to be scientifically open-minded, this failure to take account of a large body of pertinent scholarly literature is a bit strange.

There is a sharp separation of the ethics of Jesus from his understanding of God. No reader of the Gospels, however, could, apart from sheer apriorism, maintain that Jesus' conception of righteousness is separable from his thought of God. Leuba apparently wants to retain the second commandment while ignoring the fact that for Jesus it was *second*.

A bias is indicated, too, in the discussion concerning the education of the ministry. One wonders whether the clergy is as poorly equipped mentally as Leuba suggests. There is some question as to his use of "facts." He states that of 420 Methodist ministers studied, 23 per cent had "incomplete high school or only eighth-grade grammar school training" (p. 59), with a tacit implication that the percentage might hold for the Methodist ministry generally. When it is noted how small a part of the whole the number 420 represents, it seems clear that here is a statistical fallacy based on inadequate sampling. Further, the rise in educational standards established by many churches long prior to the author's death in 1946 is entirely by-passed. So also are changes in seminary curriculums. Speaking as a recent seminarian, this reviewer can say flatly that the statement that "the knowledge of man and society acquired since the Middle Ages is accounted of trifling importance for Christian ministers" (pp. 60-61) is simply false.

This is a doubly disturbing book. It will disturb the complacency of any churchman who reads it, and that is to the good; we need this sort of attack to keep us from becoming contented and somnolent. But it is disturbing also in its over-all suggestion that some rationalistic intellectuals are unwilling or unable to give impartial and objective evaluations of religious views with which they personally disagree.

This leads to a final conclusion. The book is wrongly titled. It calls not so much for a reformation as for a surrender of the historic faith and function of the churches.

HENRY E. KOLBE.

Grass-Roots Vitality

SMALL TOWN RENAISSANCE, A STORY OF THE MONTANA STUDY. *By Richard Waverly Poston. Harper, $3.00.*

A NUMBER of studies and experiments in community living have been inaugurated in recent years to meet problems growing out of erosion of natural resources and estrangement of people which threaten the social stability and economic health of America. Various devices to reverse these now apparent disintegrative trends have been and are being used in Kentucky, Georgia and elsewhere.

This is a story of one such experiment in Montana. It is a most instructive story, not so much because the experiment was successful in achieving its purposes as for other reasons. As a matter of fact, this is the story of a tragic defeat. Its chief significance lies, perhaps, in its analysis and interpretation of the adverse forces which frustrated the hopes of those who initiated and guided the project. The story does have other values and more encouraging ones, for it reveals the vitality of common people at the grass roots of our society when, confronted with problems of their own concern, they are given some guidance in mobilizing their resources to grapple with those problems.

The problem was set in Montana, according to the author, by three basic factors aided and abetted by a number of contributing causes. The first of the three was that Montana had been invaded, rather than settled, in the last half of the 19th century, by adventurers, prospectors, gamblers, exploiters and hunters who came with the ambition "to clean up and get out." The last to arrive were the mining interests. These stayed, but with only a slight alteration in purpose. They came "to clean up and ship out." As a result, "Montana became little more than a source of supply for eastern industrialists, a colony to be tapped for the building of stable communities elsewhere." The second factor was a "fear psychology" instigated by the powerful economic interests which were closely knit in what is locally called simply "the Company" and which exercised powerful control over the political, educational and economic life of the entire state. This psychology had so permeated the citizenry, as the study shows, that many otherwise capable and responsible people were paralyzed by fear not only of real but even more of imaginary dangers. The third factor was disunity, rivalry, and consequent incompetence among the forces which might have successfully counteracted the disintegrative trends, particularly the university and school system of the state.

The results were that in the early 1940's Montana faced a declining population, increasing concentration of land and mineral wealth in the hands of few and absentee owners, and a consequent restlessness and instability in the small towns and communities which represent most of the people of the state. To meet this problem Ernest O. Melby, chancellor of the University of Montana, conceived the "Montana Study" as an experiment in human relations intended "to find ways to enrich the quality of living in Montana." Three interrelated steps were to compose the grand strategy. The first of these was "to get the university off the campus" by extending its reach into the communities throughout the state with a program of liberal education geared to the cultural, social and economic situation. The second was to stabilize the family and small community by assisting in the creation of new enterprises and sources of income in these communities. And the third was "to study ways to raise the appreciative and spiritual standards of living."

Different tactics were evolved through community discussion, study and cooperative endeavor in Lonepine, Darby, Stevensville, Conrad and other towns, some of which were remarkable in the discovery and cooperative creation of new ways to self-sufficiency, the enrichment of cultural activities, the utilization and protection of natural resources. But lethargy, indifference, hostility and disunity brought an end to the project in 1947, three years after its uncertain beginning. This story does illustrate, through a number of case studies, the technique of group dynamics in a process of democratic discussion and planning by ordinary men, women and young people who sought to utilize for their own welfare the resources of education, government, economics, religion, cultural heritage and political freedom. The processes worked out in the several towns of Montana are already being used in some twelve states of the Union and at least five foreign countries. The story is told in a fascinating manner, with dramatic illustration and in an intimate style. Its repetitiousness may be forgiven in view of its clarity.

WALTER W. SIKES.

What Jesus Taught

THE LORD'S PRAYER. *By E. F. Scott. Scribners, $2.25.*

A NEW BOOK by E. F. Scott is always a welcome event, especially when he deals not only with historical research but with the meaning and significance of the New Testament for faith. Dr. Scott has brought to the task of interpretation of the Lord's Prayer the mature results of his scholarly research and his life's accumulated fund of Christian experience.

The book is divided into six chapters: "Jesus' Conception of Prayer," "Records of the Prayer," "Background," "The Originality of the Prayer," "The Seven Petitions," and "Implications of the Prayer."

Dr. Scott believes that the prayer is the work of Jesus himself, that the longer text in Matthew is authentic, and that the prayer represents Jesus' fundamental conception of religion. Although almost every phrase may be duplicated from Jewish prayers, Jesus has stamped it with his own originality. "If there has ever been an original utterance it is this prayer of Jesus, which has transformed the whole meaning of prayer, and given us a new conception of God and his purposes with men" (p. 60). Its unity, coherence and universality indicate that it is an authentic utterance of Jesus. It is brief, simple and direct—qualities which Jesus said should mark every prayer. It conforms to his teaching and serves as a summary of all that he taught about God and man and the relationship between them.

In the interpretation of the seven petitions Dr. Scott offers nothing that is absolutely new, but he follows a sane realism that applies the petitions to the common need of man. The prayer "takes us back to the great realities on which everything is based" (p. 75). It is both a prayer and a confession of absolute trust in God. Prayer is indeed dependent upon faith in God, for unless men believe that God is the kind of God revealed in Christ, a God who cares for and listens to his children, they cannot pray. There might have been a greater emphasis on the redemptive activity of God in the exposition of the Kingdom and the will of God. God's will is not only "the sovereign wisdom and justice and goodness by which all things are governed" (p. 96); it is the will of God to seek and to save the lost. To pray that the Kingdom may come and that God's will may be done is to pray that God may save men and "keep us steadfast in his word and in faith unto the end" (Luther, Small

Catechism). But Dr. Scott does emphasize that men are to trust in God and find in this faith the power to do his will.

The author believes that we have in this prayer the very essence of Jesus' teaching. "Two things in our religion have come to us directly from Jesus himself—the Lord's Supper and the Lord's Prayer. . . . The Supper tells what he did for us, and the Prayer sums up what he taught us" (p. 111). The special merit of the book is that Dr. Scott interprets the prayer in the light of everything else that we know Jesus was and taught. He has given us here a brief yet comprehensive introduction to the Lord's Prayer.

ERIC H. WAHLSTROM.

Weird Genius

NIETZSCHE. *By Walter A. Kaufmann. Princeton University Press, $6.00.*

YEARS ago while teaching philosophy the present reviewer tried to read and understand Nietzsche, but had to give up and acknowledge himself beaten. Nietzsche's philosophy seemed a great rambling shanty built out of aphorisms, tirades and ambiguities with little or no planning. But reading this impressive interpretation of Nietzsche was a revelation. Prof. Kaufmann has certainly thrown a lot of light on a dark road. He brings solid scholarship to this study. He writes from the vantage point of 50 years which affords perspective. He has a mastery of the German language more exact than that of some of us who read it. That creates confidence in his exegesis of important passages where the meaning is obscure though the style may seem clear.

Nietzsche started out as a pioneer in quest of truth. Even pioneers do well to take with them some gifts from the life they are trying to leave. The truth-seeker who goes it alone has a rough time. Nietzsche was ill prepared for this lonely adventure. He had serious handicaps. His childhood and youth were very unfortunate and many of the experiences he underwent at that time conditioned him so that foundations were laid for a warped and one-sided personality. Many have judged his thinking equally warped and one-sided.

More than a thousand books have been written about Nietzsche. His influence has been marked upon later thinkers. Among the psychologists Freud and especially Adler, among the historians Spengler, and existentialist groups both Christian and atheistic are in debt to him more than most of them realize. Nietzsche preached that every man must be his own savior. He rejected Christ and scornfully repudiated the teachings of the Christian gospel. This has prevented many of his interpreters from seeing the intrinsic value of his philosophy of life. Such value becomes increasingly evident as one follows Prof. Kaufmann's clarifying interpretations. He shows that the very center of Nietzsche's thought is the will to power—not power to dominate and control one's fellow men but power to gain victory over one's self, to conquer appetites and passions and thus become a superman. This sublimation of the natural and physical to win the victory over self is not far from the teachings of Christianity. But Nietzsche rejected Christianity. He was unfavorably impressed with Jesus and did not regard him as a strong character. He saw Jesus' meekness and lack of fighting qualities as the weakness of a man who really had no passions to control. He thought Jesus' gospel was the religion of weaklings.

Nietzsche made virulent attacks on organized Christianity. He said, "God is dead." Nevertheless, Prof. Kaufmann believes, he was not an atheist but rather an agnostic. His notorious declaration of the death of God means: God is dead because we have killed him; that is to say, a decadent culture has ignored him and made him superfluous. Our author thinks this startling assertion is rather "an attempt at diagnosis of contemporary civilization, not a metaphysical speculation about Ultimate Reality." In spite of the fact that Nietzsche himself calls his own position atheism, Kaufmann shows rather convincingly that Nietzsche stood with the group of thinkers who acknowledged a Supreme Unknowable—with Herbert Spencer and others.

When Hitler came into power the nazi propagandists claimed Nietzsche as their philosopher. But in trying to substantiate this they did some tall misrepresenting. Their main device was to lift excerpts from Nietzsche's writings out of their context and to pounce upon a sentence here and there. But Nietzsche would have been just as hostile to the Third Reich as he was to the second. He predicted "an eventual victory for democracy" and the rise of a middle class "which would forget socialism like a disease which had been weathered." He prophesied a European league of nations (*europäischer Völkerbund*). He had only kind words for the Jews. All this the author brings out with documented evidence, thereby removing much misunderstanding.

While this outstanding critical study throws a flood of light on Nietzsche's philosophy, it might have pointed out the inferior quality of some of his thinking. A philosopher whose interpreters find no common ground of agreement as to what he stood for may justly be charged with ambiguity and obscurity, which are surely the marks of poor thinking. Many will not be able to share the author's view that this is due largely to lack of adequate interpretation. Nietzsche was blind to the values of systematic thinking and fell into many a logical inconsistency. He refused to assume the truth of any premises (*Voraussetzungen*); he would start from a position he characterized as nihilism. But this is a mere logical flourish. A philosopher, like a bank, cannot start without some capital. He must assume certain basic principles of all rational thinking as true or he never gets anywhere. We can prove that the earth is round but not that the universe is rational and that what intelligence we have is capable of grasping its relations and meanings. We have to assume these and other basic principles or we are through before we begin. Then too Nietzsche's thinking often lacks balance and perspective. Unlike Hegel, for whom they meant everything, he saw little meaning in development and progress. The present problem blotted out all consideration of backgrounds. This gave to some of his thinking the fatal quality of distortion.

This book offers a masterly interpretation of a weird genius among the philosophers. For those who would know Nietzsche it is indispensable.

FRANCIS STRICKLAND.

Deep Unfathomed Caves

THE DIVIDING OF TIME. *By Elizabeth Sewell. Doubleday, $2.75.*

THE WORLD ABOVE. *By Abraham Polonsky. Little, Brown & Co., $3.50.*

A DEAR friend of mine remarked recently that psychology seems to be superseding sociology in present-day fiction. These two novels would appear to substantiate that opinion. Both are concerned with delving into the subconscious. One is clothed in a charming symbolism reminiscent of Lewis Carroll; the other is a kind of layman's guide to the problems and perils of the psychiatrist, though professionals may think that the allusions tend to indicate a profundity which perhaps isn't there.

Miss Sewell, a young English scholar, has related in lucid, poetic language the story (is it her own?) of a young woman who has difficulty in choosing her career. She has real creative talent and a desire to write, but is tied down in a government office. To escape the humdrum daily task she is continually and easily passing through the looking glass and living on two planes of existence. Time, on the other side of the mirror, runs one way when it seems to be going in the other direction. As she reviews in her dream-world the symbols of her past experiences, she gradually integrates her personality and unifies it into a definite desire. She leaves the office; she will become a poet. Psychological symbolism is always rather intangible, but this is a delightful account of the vagaries of a roving mind not at one with itself and full of wild whimsies and fancies.

In *The World Above,* the protagonist, who is a young psychiatrist, is also searching his soul and examining his profession in an effort to weigh the values of pure scientific investigation and human concern. In telling his story the author covers a wide field—life in a laboratory, a psychiatric hospital, rather humble domestic scenes, World War II, a veterans' hospital in the west, a congressional investigation committee. The range is almost too diverse for control, but the author's skill succeeds in focusing the various elements on his main theme. Most of the characters have or develop mental quirks or maladjustments. The problem of refitting them to a normal life and society, when it is not clear what a normal life and society are, puzzles the doctor and is the source of his philosophical meditations and of his experiments. He

recognizes the scientific inadequacy of his profession, likewise the instability of social patterns, and is thus faced with an equation of two variables. His personal experiences with the fate of his friends, and even his own, are disheartening.

This novel is written with emotional vigor and keen insight into human character and foibles. At times the interest seems to lag, but in general there are revealed a powerful realism and an honest effort to probe the hidden wounds of a suffering humanity.

LEE E. CANNON.

Christ and the Old Testament

THE OLD TESTAMENT IN THE CHURCH. *By Joseph Woods. Macmillan, $1.75.*

THIS little book of 149 pages is a manifestation of the recent trend to go beyond the mere historical and literary criticism of the Old Testament in order to find not just some curious ancient history and folklore but a solid amount of real religious inspiration for people in the church today. The author, as missionary in Africa, had occasion to do some serious soul-searching on this problem. He had thoroughly accepted the modern critical method and its results, but he had to give his parishioners something more than these. This book tells what he found for himself and what he offers to others. It is mainly a story of trying to get back to the early church's view of the Old Testament without giving up the insights of modern scholarship.

The author affirms in his introduction that the church is the New Israel, distinct from any so-called Jewish nation, and to her has been given an understanding of Christ in the Old Testament as well as the New—an understanding which she is called upon to preach.

Chapter I deals with "the Old Testament in the New." Our author asks himself and us the question that is basic for him: "What is the relation between Jesus Christ and the ancient Scriptures of the Jews?" According to one computation, there are 275 quotations from the Old Testament in the New. Why so many? Because the early Christian writers saw a "relation" between Jesus Christ and the Jewish Scriptures. The early church had a conviction that something new—the greatest thing in the world—had happened; but it was not so new that it had not been foreshadowed and predicted in the old Scriptures. Christ is infinitely precious; the Scriptures are a necessary witness to Christ; therefore they are indispensable. So thought the early church. And so it outdid Judaism in messianic interpretations. Westcott has pointed out 94 messianic interpretations of the Old Testament in the apostolic writers, of which only 44 were used by Jewish writers. Woods approves, and adds these words as to his own approach: "We are concerned with and confronted by no abstract theory, but the Christ-created and Christ-given interpretation of the whole story of God's revelation to Israel."

Chapter II treats of the Prophets. For the author, the prophetic books are the most important part of the Old Testament, as they were for the early Christians. In a sense, Jesus was a prophet; but he was more than that—he was the fulfillment of prophecy. Scientific criticism may tell us what the words of the prophets meant in their day, but Christ has made the meaning more than that. "God's self-revelation in his Son is the only explanation of the existence and meaning of these books."

Chapter III is concerned with the "history" in the Old Testament. The Old Testament is full of history, yet not history for its own sake. In this chapter the Christological emphasis of the author is less extreme and he stresses that "Jahweh alone is Lord of history." History is related to show man's sin and God's saving power. Our author accepts all the redactors and all the documentary analyses, and then goes on to claim that the real point is that "Jahweh has chosen to reveal himself in history, that God has drawn nigh to sinful men." Woods ends this chapter with a critique of the modern evolutionary view of "gradual revelation" as opposed to the biblical idea of man's sin and God's redemption.

Chapter IV, "Revelation and Science," continues the attack upon modern ideas, such as the scientific humanism of Julian Huxley, that tend to gloss over the fact of sin. Sin is man's worst problem. Science cannot save him. Our only hope is that "we may be gathered with the saints into Christ" by a loving God.

Chapter V deals with "the Law." The Prophets were of course primary, but the Law was "a practical expedient" for discipline until the Messiah should come. For Christians (early and late) the Law cannot have the high place which the Jews give it, yet it cannot be set aside and forgotten. The New Testament writers anticipated modern critics in discovering that legalism is a distorted interpretation of the basic faith of the Scriptures. Rules have some value in that they may make a man good; but a man can be truly saved only in Christ.

Chapter VI, on the "Writings" or Hagiographa, shows somewhat the same approach. These "Writings" reveal the futility of man without God, as in Job, and bring us nearer the Kingdom and the resurrection, as in Daniel. Yet only in the Kingdom and resurrection of Christ are these "scriptures" really fulfilled.

Chapter VII summarizes the author's argument. Marcion was wrong in repudiating the Old Testament, for the Old Testament leads to Christ. Therefore it is indispensable. The Old Testament is different from all other ancient "scriptures," for they do not lead to Christ. Thus the Old Testament is a unique revelation. Criticism is of value only if we have faith. "Some are called to be critics, but all men are called to be hearers of the gospel, and the Old Testament is primarily for them."

So much by way of summary of a challenging little book. If we think that Christianity is just one among various religions and all must learn to live pleasantly together, then naturally we must reject the author's thesis. But if the gospel is the only salvation for all men, then the Christological emphasis would seem to be necessary, even though we might disagree on the details of its application. At least the author has solved for himself the "riddle" of how to have both an advanced critical view and an ardent Christian belief and message.

W. F. STINESPRING.

The 'Greater Light'

INNOCENT III, CHURCH DEFENDER. *By Charles Edward Smith. Louisiana State University Press, $3.50.*

POPE INNOCENT III (1198-1216) is most frequently thought of as the pope who raised his office to the highest pinnacle of imperial power that it ever attained and came nearer than any other to reducing all civil governments to a status of subordination to the ecclesiastical autocracy. This is, in fact, the truest way to think of him. But he did other things as well. Prof. Smith's able monograph confines itself for the most part to aspects of Innocent's work which may be called "reform." He encouraged and in some cases enforced reforms in the monasteries. Clerical celibacy, then a relatively new rule very commonly disregarded, received his powerful and effective support; the enforcement of chastity upon the reluctantly celibate clergy was more difficult and lagged far behind. Abuses in the procedure of electing bishops were corrected; for it must be remembered that the present system of their appointment by the pope had never been thought of, and even Innocent's autocratic ambition did not reach so far. The occasional outbreaks of physical fights within the ranks of the clergy—never frequent but sometimes serious—were sternly repressed.

Most of all, Innocent devoted himself to punishing and disciplining those secular persons, including rulers, who did violence to the property of the church or to the person and possessions of ecclesiastics. This last is the chief ground for the title of "church defender," so far as the treatment in this book goes. One cannot understand why so many priests and prelates had to be defended against physical violence and the seizure of property, or what Innocent III meant by defending the "rights" and "liberty" of the church, without knowing what he thought was the church's rightful place in the world. Here it is in his own famous words:

> As God placed two great lights in the firmament of heaven, the greater light to rule the day and the lesser light to rule the night, so for the firmament of the universal Church, which is called by the name of heaven, he had appointed two great dignitaries, the greater to rule souls, as it were days, and the lesser to rule bodies, as it were nights. These are the pontifical authority and the royal power. Further, as the moon obtains its light from the sun and is less than it, both in size and quality,

though alike in place and effect, so the royal power obtains the splendor of its dignity from the pontifical authority.

He meant this seriously. One illustration, among many, was his forcing King John of England to transfer the sovereignty of his kingdom to the pope and then giving it back to him as a fief to be held under the feudal overlordship of the pope. One can see how this theory of the "rights and liberties" of the church might provoke a good deal of crude and violent resentment and need a good deal of defending. Innocent III was its most successful defender.

W. F. GARRISON.

Books in Brief

PROGRESS IS UNORTHODOX. *By Joseph I. Cairns. Beacon Press, $2.50.* The thesis of the book is tersely stated in its title. All advance in understanding is the work of men who have the intelligence and courage to dissent from the currently approved body of belief. The application of this principle is made almost entirely in the field of religion, though it might be just as true in science. It is a mistake to think that only theologians and ecclesiastics resist revolutionary changes. Science also has its orthodoxy which resists radical revision, as Galileo and Darwin discovered, and for the very good reason that most of the radical revisers turn out to be cranks and charlatans. Scientific orthodoxy does change, however, on evidence. So does theological orthodoxy, though Mr. Cairns has not noticed it. His main point is one that needs to be emphasized again and again. The great advances in religious knowledge and in the liberty to seek new knowledge have all been made against bitter and often bloody opposition. Without dissenters, religion would have petrified long ago. (In fact, one large section of Christianity did Petrify.) Mr. Cairns' story of this long-drawn-out process of dogmatic standardization on the one hand and nonconformity on the other is told with admirable vim, vigor and vivacity but also in a slapdash manner which is regrettable not because it lacks the traditional reverence for some of the great names in history (that's good!) but because it will prevent the constructive part of what he says from being taken as seriously as it should be. Moreover, its general acceptance will be impeded by his evident assumption that his own humanistic position is the goal toward which the whole creation moves, and the rather transparent implication that the "progress" he is talking about is necessarily progress toward that. His vocabulary is rich in terms of opprobrium applied to the proponents of orthodox Christianity, but his argument is singularly lacking in any reasoned evaluation of the opposing views in the successive struggles which he surveys. Prof. Max Otto says in his approving foreword that Mr. Cairns "finds dogma bad not because of what it declares, but because it is imposed." The description seems to me quite erroneous. Of course Cairns objects, and rightly, to the imposition of a standardized orthodoxy; but more constant and emphatic is his judgment that the orthodox dogmas are bad. This is shown, among other places, in his chapter against neo-orthodoxy, which nobody has ever tried to "impose" anywhere, so far as I know. The professional nonconformist always has to guard against setting up a new orthodoxy of his own.

NAPOLEONIC PROPAGANDA. *By Robert B. Holtman. Louisiana State University Press, $4.00.* Napoleon seems to have been the first ruler in modern times who recognized the value of a favorable public opinion and used his resources to influence it. The great wielder of armed might knew what, according to Milton, Satan proposed to teach the Almighty:

> Who overcomes
> By force hath overcome but half his foe.

So Napoleon used every available device of propaganda, both in France and in the nations that he brought under his control. He waged a war of pamphlets as well as of bullets, and of posters, newspapers, books, songs and slogans. A vocabulary of rich emotional flavor was invented to describe him and his work. He was the "liberator" of the conquered (now where have we heard that word in recent years?), the "savior" of France, the "pacifier" of warring peoples. He was the restorer of "peace and prosperity," the bringer of "welfare and enlightenment," the founder of governments under "just laws," the champion of "civil and religious liberty"—except in Spain, where it was announced that "the Catholic religion will be exclusive." The stage, the schools, pageantry and public celebrations, the arts of sculpture and painting, all were enlisted in the campaign to make friends and influence people on the grand scale. About 25 years ago Albert Guérard wrote a very brilliant book, *The Napoleonic Legend,* in which he showed how unsubstantial was the basis for the tradition of Napoleon's tremendous popularity. The "legend" may have been the prolonged echo of the propaganda which Prof. Holtman describes with great thoroughness and accurate documentation.

THE LEGACY OF MAIMONIDES. *By Ben Zion Bokser. Philosophical Library, $3.75.* Maimonides was the brightest light in medieval Jewish philosophy and theology. More than that, he was undoubtedly one of the great intellectual geniuses of all time. He wrote many books, on philosophy, medicine (he had a full-time job in Cairo as physician to the Sultan Saladin and his court and harem), the Torah, the Talmud and the Mishnah, and a large number of *Responsa* in reply to theological, ritual and practical questions submitted to him by Jewish communities. Of most permanent general interest is his *Guide to the Perplexed,* in which he undertakes to create a working synthesis of a philosophy of pure reason as expounded by Aristotle and a system of revealed truth as given in the Torah and the prophets. His treatment of this perennial problem of bringing harmony between religion and philosophy is worthy to stand beside any of the notable contributions that have been made by Christian theologians or secular philosophers. That is, I suppose it is. All the competent critics say so. I have never read it. Dr. Bokser bases his study of Maimonides' thought largely on that masterpiece and gives a very convincing impression of its importance as well as a clear statement of the gist of the master's teaching. But there ought to be more bibliographical information about the *Guide* than I can find in this book. The notes refer to it simply as *Moreh,* hence presumably to the Hebrew text. Reference to Waxman's *History of Hebrew Literature* discloses that the work in question was written in Arabic, translated into Hebrew under the title *More Nebukim* (or could as well be *Moreh Nebuchim,* as Dr. Bokser has it), later into Latin, Spanish and Italian, still later into French, and last of all in the 19th century into English by Michael Friedlander. From Windelband I glean the information that the Friedlander version was published in London by Trübner (no date). So how does one go about it who wants to read Maimonides himself, or even to check the documentation in a book about him?

THE PENDLE HILL READER. *Edited by Herrymon Maurer. Harper, $2.75.* Pendle Hill is a Quaker school, publishing center and community. The eight essays in this volume are selected from the writings of Thomas R. Kelly, Emil Fuchs, Gilbert Kilpack, Howard H. Brinton, Dora Willson, Douglas V. Steere, Rufus Jones and Arnold J. Toynbee. They are not tracts for the times, but are for all time. The book is such as would be expected from these contributors and with Elton Trueblood as writer of the introduction. That means that it is good.

RIGHT HERE, RIGHT NOW! *By Margaret T. Applegarth. Harper, $2.75.* To say, as the blurb on the jacket says, that this book contains "28 complete worship programs easily adaptable to the many types of services in churches large and small" is to state so small a part of the truth that it is almost misleading. There are, indeed, that many "worship programs," each of which would probably take 30 to 40 minutes to produce, or maybe a little longer. But they are so unusual in character that many persons who have the responsibility of conducting services, for adults or young people, will wonder whether they can be used. I rather think they can and would like to see some of them tried. Since Miss Applegarth is an expert of wide experience, the probability is that she tried them out under field as well as laboratory conditions before permitting their publication. In any case they are stirring, even when only read, and those who are looking for materials of this kind, in semidramatic form, for use with groups of young people or with adults in the church's less formal gatherings, might find here something that they could become very enthusiastic about.

W.E.G.

CORRESPONDENCE

Is Survival the Question?

SIR: John O. Gross, in "Manpower and the Colleges" (March 28), paints a dark picture of the crisis which the church colleges face because of the impending drop in student enrollment, due to the military pressures. The darkest part of the picture to me came in a sentence concerning the need of the colleges to embrace R.O.T.C. for financial rasons. To quote: "But however much heat may be generated in church circles over the Christian implications of the R.O.T.C., the need of the institutions and their survival are the main question."

That is absolutely devastating, as an argument *for* the liquidating of the church college. The Roman Catholic Church could use the same argument to buttress its practice of having carnivals with liquor and gambling. Any Christian could use the same reasoning to justify any compromise of ideals: "After all, we must live!" Good Friday says that is a lie.

E. Lester Stanton.

Gresham Methodist Church,
Chicago.

Mr. Dulles in Japan

SIR: When John Foster Dulles arrived in Japan, he could not possibly see the thousands of people who wanted to get their minds clear on one important point —were they to look on him as the bringer of political, territorial and economic proposals from the world's foremost military power, or as a Christian leader, for whom all round the world people feel a profound respect and whose actions spring from a deep reverence for the absolute and unchanging nature of God and of truth?

This was the difficulty which faced the Japanese, who are probably more "Christianity-conscious" today than ever before. As I read *Time* for April 9, which reported Dulles' suggestions for a "Peace of Reconciliation," I was uncomfortably reminded of the troubled faces and anxious looks which seemed ubiquitous among the Japanese last February. They were obviously trying to disentangle the strands of their varied loyalties:

1. To the much prized clause in their constitution (praised by General MacArthur) which perpetuates total and unilateral disarmament;

2. To their beloved nation, defeated and occupied for so long but now approaching independence;

3. To their Japanese church leaders, who are standing pat as constitutionalists on the disarmament clause;

4. To the ecumenical church, of which they are proud to have been an integral part for so long, but which has built up the name of John Foster Dulles as one of the leading modern prophets of righteousness.

We British and Americans are accustomed to democracy and know very well the dilemma of our friends who are cabinet members, presidents, prime ministers or judges when these find themselves bound by their office to do something they know to be wrong.

Can we furnish our Japanese friends with an adequate answer for them to give to their innumerable Christian students, beset behind and before by Communists, when they say, "Up until now our main argument against communism has been based on our belief in the absolute and eternal nature of God and of truth, which makes it impossible for us to toe the party line or to change both policy and principle whenever the Kremlin so orders. If no less a thing than that is now requested of us by the world's leading Christian, we must think again which ideology we choose"?

En route, U.S.A. Muriel Lester.

A Sequel to Medina?

SIR: I have just read the very interesting article by Judge Medina entitled "The Judge and His God" (March 21). I should like some Christian judge (perhaps Judge Medina if he has the time) to write the sequel to that article: "The Judge and God."

As I continue in the ministry, I realize more and more how provincialism thrives on our little subjective gods. An individual's god may comfort and coddle him where God can handle that individual more forthrightly and severely.

Every judge must take an oath to uphold the Constitution and laws of the United States of America. That conceivably could lead to a terrible conflict in the mind of a Christian judge under some circumstances. A judge's own God might easily resolve the matter, while God might make the conflict a terrible one. The judge might even have to disqualify himself on the basis that his religious convictions made it impossible under the circumstances for him to pass judgment without at the same time violating his oath. I have never heard of this happening. I wonder if Judge Medina or any other judge has faced the possibility of such an impasse. Philip M. Kelsey.

Winslow Congregational Church,
Taunton, Mass.

Moth-Eaten Gradualism

SIR: I am puzzled to note in your issue of March 28, "N.A.A.C.P. Strategy Is Questionable." Because of your usually reasonable presentation, how could you err so blatantly? Through my years as subscriber, close reasoning has been your norm. You state most emphatically, "Segregation is neither Christian nor democratic; it must be abolished." Then you correct yourself by saying, Democracy and Christianity must let the wrongdoer set the time he will correct his wrong.

Do you think the money changers in the temple at Jerusalem were "ready" for reform? Do you think England was "ready" to grant the American colonies their freedom? Are you asking that the moth-eaten fallacious policy of gradualism take precedence?

If we have laws in our Constitution, is it wrong to ask them to be interpreted by the courts? Do we try legal cases in the Century or the courts? Are only the people of South Carolina to be considered in the "hardening" result? R. T. Andrews.

Mt. Zion Baptist Church,
Indianapolis, Ind.

$9,200 Wrong

SIR: Your issue of March 28 carried an interesting article by your Indian correspondent, Mr. P. Oomman Philip. Mr. Philip has given a clear picture of the aggressive and effective literature program which is being carried on in India under the able leadership of Miss Ruth Ure and the literature committee of the National Christian Council.

However, I should like to point out one rather glaring error. He writes that in 1950 the North American societies contributed about $800 toward this program. In actual fact the North American boards contributed over $10,000 during the year 1950.

Russell Stevenson,
Secretary.

National Council of Churches,
Division of Foreign Missions,
New York, N.Y.

Sin-Blinded

SIR: As a missionary with responsibility for a mighty tough piece of work, may I be allowed a few lines in support of the sentiments expressed by Dr. Marais in your correspondence columns of April 4 concerning South African church policy?

One of the greatest needs in South Africa is to get the churches together. Superficial judgments and self-righteous condemnation, such as rather frequently find their way into The Christian Century, are but slight assistance toward this end. The Dutch Reformed Church, for example, will hardly be won back into the Christian council by the efforts of journalists who can see no difference between her and the Nationalist party or the *Broederbond*. The growing hostility between various groups in South Africa is not moderated by ill informed, prejudicial press statements which equate the Afrikaans community and the Dutch Reformed Church with the Nationalist party and fascism. And little comfort is given to the genuinely consecrated South African churchmen of many connections and races who have committed not their reputation as journalistic prophets, but their lives, to the application of their Christian faith in that complex country. Sympathetic understanding and a willingness to entertain a charitable view of people of differ-

ent nationalities would be much more helpful than self-righteous condemnation.

No one will accuse The Christian Century of blindness to the faults of America—unless to that one which is often taken overseas as the besetting sin of us Americans, namely, arrogance. May I suggest that The Christian Century let its prophetic awareness of America's faults moderate its judgments of other peoples, not because others are less evil, but merely in recognition that sin blinds us not only to the evil in ourselves but also to the good in others. WILLIAM ROBERTS BOOTH.

Yale Divinity School,
New Haven, Conn.

Boosted

SIR: As a steady and cover-to-cover reader of The Christian Century I want to express my appreciation for the "Christianity in Higher Education" issue (March 28). Your articles, editorials and advertisements all make a strong appeal for the cause of our colleges, and we who are busy at this all year round appreciate this boost you have given us.

As I travel across the country I am delighted to learn that a great number of our Presbyterian pastors and laymen refer to the Century with much appreciation. I draw heavily upon the pages of The Christian Century, both for mental stimulation and for spiritual uplift.

GORDON W. MATTICE,
Secretary.

Bd. of Christian Education,
Presbyterian Church, U.S.A.,
Philadelphia, Pa.

Communist and Christian Warrior One

SIR: There is a shadowy, murky ground on which the Communist, be he Stalin, Mao Tse-tung or a lesser one, is united with those like Douglas MacArthur who speak of their Christianity, and then seek to prove it by such titles for their battles as "Operation Killer"—titles which they give to the slaughter of men on behalf of some ever so noble cause.

To some extent the Communist exponent of the proletarian utopia is less of a hypocrite than the militarist general of a democratic country, who utilizes all that nation's background of libertarianism on behalf of war. The Communist at least openly says that the end sought is the justification of his means. But the MacArthurs belabor the Communists for their atheism, their shameful degradation of man, their denial of basic human rights (all so true), and at the same time they resort to the same tactics which they denounce in their opponents.

It is of course unfair to blame all the world's troubles on MacArthur. For if MacArthur had been relieved of his command even before the Korean war began, things would be just about the same. MacArthur represents the American people, and he fittingly represents what we are. We deserve no Christ, and so we get the anti-Christ. For those of us who vibrantly attack MacArthur to some extent unconsciously share the desire to do the evil that he does, even as those who glory in him.

There is one thing about this showing your Christianity by fighting for the "Christian and democratic world order": one doesn't have to worry about living according to Christ's way until that millennial utopia arrives. And so, to put it briefly, both the Communist and the "Christian" man of war are united on the field of battle in the belief that because we do what we do our grandchildren will live in a glorious earthly paradise. Is that not what it boils down to in the end?

SAMUEL LASNICK.

Los Angeles, Calif.

Sent to Japan

SIR: I am going to send your editorial "What Are We Defending?" (April 11) to my father, who is principal of a mission school in Japan, so that through him many Japanese Christians may know that some Christians in America have an impartial opinion on the inconsistent and illogical American diplomacy of recent times.

Ottawa, Kan. ISAAC NAMIOKA.

Do We Neglect the Other Cancer Spots?

SIR: I have just read Rabbi Berger's biased article in the April 4 issue. To me the article sounds very vicious. I would like The Christian Century, if it is able to do so, to state in its publication its expressed purpose in publishing the volume of anti-Zionist literature it has. Anti-Zionism among the Jewish people of our country represents less than 5 per cent of the total population, the Zionists 95 per cent, and yet the tremendous bulk of all comments that appeared on Palestine and Israel in The Christian Century have been viciously anti-Zionist.

Assuming the validity of every argument you may have had four years ago against Zionism (and I will make no such assumption, but you might), the state of Israeli has now been established. What further validity is there to attempt to undermine and destroy it, when there are so many more cancerous spots in the world that should have your attention, such as Indo-China, Burma, China, where millions of people are starving to death, living under persecution? BEDROS BAHARIAN.

Quincy Point Congregational Church,
Quincy, Mass.

Requirements Not Lowered

SIR: A grave error occurred in The Christian Century of March 28. Your correspondent in this area, Morton Kurtz, noted the start of an experimental extension program to be carried out by this seminary in conjunction with Park College. The error was contained in the following phrase, "Students with two years of pretheological training may complete requirements for the B.D. degree on the Park College campus." That phrase should have read, "Students with two years of theological training may complete requirements for the B.D. degree on the Park College campus." A minor typographical difference of course is a major difference educationally. The unfortunate thing is that this report in the Century has already brought scrutiny of our program from the American Association of Theological Schools, to whose standards we intend fully to conform in this new program of theological education.

ELWYN A. SMITH,
Dean.

Theological Seminary,
University of Dubuque,
Dubuque, Iowa.

Doesn't *Someone* Put It in the Wastebasket?

SIR: I am glad because someone in the States saw the real situation in Portugal and published it. "There is no democracy of any sort in Portugal." It remains true, notwithstanding the letter of Dr. Braga de Oliveira (Feb. 21). Persecution, both political and religious, is the everyday bread of the Portuguese if he is not in the same boat as the party that rules the country.

It is my joy to study here to give all my life as a minister of the gospel. Many times I read The Christian Century that comes regularly to our library. It would be a wonderful thing if I could get it for myself, because so many elements it brings. But unfortunately it is impossible for me to pay the subscription.

Do you know someone that buying it doesn't want to keep it? Such a person would do a wonderful favor to me if, after reading it, instead of spoiling it, should mail to me. I don't know if that is possible, because few people must put The Christian Century in the waste paper basket. Could you find someone, please? Thank you very much.

Switzerland. [Name withheld]

[If any reader wishes to respond to this appeal, we will be glad to supply the name and address of the writer.—THE EDITORS.]

Questions for the President

SIR: Your editorial of April 18 on Pres. Truman as a prophet of the moral order leads me to ask:

1. Can there be such a thing as a moral order in the universe if I make my acting on moral principles conditional on somebody else's acting on them first?

2. Does the violation of a moral principle by someone else give me the moral right to violate it?

I'm afraid Mr. Truman represents the temper of the majority of the American people at this time. The American people are a generous people, a good people, but what rights does such goodness give them?

Mr. Truman on other occasions has shown the bad taste to boast of our goodness. What does it mean? An advance justification of any action we may later take?

ROLAND MCALLISTER.

Ann Arbor, Mich.

NEWS of the CHRISTIAN WORLD

Japanese Women Petition Dulles

Ask for Retention of Constitutional Disarmament in Proposed Peace Treaty—Warn on Arms

PHILADELPHIA, April 9.—Maksuko Watanabe, general secretary of the Tokyo Y.W.C.A., told here today of the petition presented to John Foster Dulles by 27 representatives of Japan's leading women's organizations. The petition, entitled "Gist of the Hopes of Japanese Women for the Anticipated Peace Treaty," was given Mr. Dulles in Tokyo. It asked for retention of Japan's present constitutional disarmament under the treaty which the United States is now preparing to negotiate, and warned that if Japan is rearmed she is likely to return to the militaristic policies of her past.

All Allies Should Sign

"The day seems near," said the statement made public by Miss Watanabe, "when a peace treaty will be concluded enabling Japan to join the family of nations again. As a member nation our responsibilities and duties for a lasting peace will be greater than ever. With this in mind may we be allowed to present to you again our requests and hopes with regard to the forthcoming peace treaty.

"1. We would ask for continued efforts on the part of the Allied powers to find a way for compromise among them so that a peace treaty shall be concluded with all the nations to whom Japan stands obligated to fulfill the clauses of the Potsdam Declaration. To conclude a peace treaty with only some of the Allies will mean the end of 'the occupation and supervision of Japan by all the Allies,' and will bring about greater tension and friction between them. We believe that Japan should never allow herself to be a cause again for intensification of international friction or of war.

Against Military Cooperation

"2. As for the question of security, though we ourselves are responsible for the maintenance of internal peace and order, it will be impossible for Japan, which has renounced war, to cooperate with the U.N. in its military action for the maintenance of international peace. Therefore, it is our sincere desire to do our share for the peace of the world by all other means of cooperation with the U.N. other than military. For this purpose we sincerely hope that Japan will be allowed to join the U.N. as soon as possible after the conclusion of a peace treaty. And in the event we hope Japan may find guarantees of security in the efforts for peace by the U.N. rather than in her military power. At this juncture we should like to express our belief that our offering of military bases to any power or even to the U.N. will in no way contribute to the furtherance of world peace, but that it will rather intensify the conflict that exists.

"3. We would ask that the rearmament of Japan shall not be sanctioned against her constitution, by which we have pledged to the world to keep the country unarmed. May we point out the following obvious reasons for opposing rearmament. (a) Rearmament will revive totalitarianism and militarism in Japan, and democracy which has just taken root in Japanese soil will be uprooted. This will be against the spirit of the Potsdam Declaration, and will also open a way to tempt Japan to threaten world peace again. (b) Economically speaking, it will be an unbearable burden on the people to rearm the country. This will only aggravate the misery of the masses who are already suffering under heavy taxes and unwholesome economic conditions. The country's economic life may come to a serious crisis, resulting in the rise of unrestrained disturbances within the country. This kind of situation may lead Japan again to pursue an exploitation policy such as she adopted in the past towards the other Asiatic countries, reviving fear and suspicion on the part of many countries of the world.

"We do not mean to be blind to the world crisis and speak glibly of a sentimental ideal for peace. Neither is it true that we do not appreciate the great sacrifices the United States has been willing to make for the interest of world peace in these difficult days. When we face the cold reality that the world is divided and think of Japan's peculiar position in the midst of this division and of the future of Japan and the world, we cannot but recognize that the way which seems perhaps too idealistic is the most realistic way to bring about world peace.

"We beg for your generous consideration of these honest expressions of the hopes and requests of women of Japan."

Organizations represented in this petition to Mr. Dulles included the Japan League of Women Voters, W.C.T.U., Democratic Women's League, Women's Peace Association, Association of University Women, and Y.W.C.A. Two women writers with national reputations in Japan, Raicho Hiratsuka and Yayoi Nogami, were also among the signers.

Report 439 Christian Leaders Lost in Korea

According to private advices received from Korea by the Methodist Board of Missions and the National Council of Churches, 439 full-time Christian workers have been lost in Korea since the beginning of hostilities last June. Included in the number are 32 foreign missionaries, both Protestant and Catholic; the rest are native Koreans, mostly pastors. It is believed that all except a few who may be held as prisoners are dead. The list does not include relatives of church leaders. It is known that in some cases entire families were slaughtered.

Catholics Report on Counties Without Priests

Roman Catholics have surveyed counties in the U.S. in which none of their priests are at work. The number is 900, out of a total of 3,071. Most of these are in the south. The survey revealed that in about 5,000 towns and villages there is no evidence of Catholicism.

Filipinos Seek War Reparations

Romulo's Demand that Japanese Repay Is Popular—Fear Civil Strife Will Drag on Endlessly

MANILA, P.I., April 9.—When Ambassador John Foster Dulles recently visited Manila, he logically answered all the arguments made by Japan's former enemies for exacting reparations from that country. But the Filipino position favoring redress is not limited or much influenced by logic. Gen. Carlos P. Romulo has added to his popularity by demanding that Japan pay reparations when she becomes able to. Others continue to press the arguments which Dulles answered. Pedro Padilla, a columnist in the *Star Reporter*, is one voice of the continued ill will of Filipinos toward Japanese. He suggested that all Japanese war criminals be turned over to the Filipinos, to be starved for a month, then burned in high octane gasoline. Editorials generally are milder in tone, but they are adamant against permitting Japan to become the dominant power in Asia again, even to stop the Communist advance.

Huks Show Growth In Strength

While government reports tell of Huks killed and of wholesale surrenders, the rebels continue to increase in numbers and effectiveness. Military expenditures drain the national treasury without bringing peace. The influential *Philippines Free Press* editorialized March 31 as follows: "For years now, people in the Huk areas have lived lives of heartbreaking uncertainty. Those with the government are in daily dread for their lives; those sympathetic to the Huks must look forward to years and years of bloody struggle. . . . Discontent is growing with increased unemployment and inflation. How much longer will the people have to live as they do now—in no man's land?"

Protest Catholic Institution

More than 1,000 parents and students, a majority of them Roman Catholics, early this year petitioned the secretary of education not to permit the Catholic church to open a high school in Santiago, Isabela, where there is already a school called Northeastern College. The petitioners contend that a Roman Catholic institution will divide the people by offering creedal instruction, that a second school will result in cutthroat competition, and that sectarian instruction should be confined to the churches. The secretary has not yet ruled on the matter.

Ambassador Addresses Protestants

"In ministering to the spiritual needs of man," Myron M. Cowen, U.S. ambassador to the Philippines, told the Methodist annual conference meeting at Manila March 29, "you cannot escape the challenge of his

physical pain. You cannot ignore his yearning for the joys of peace on earth, of the good life that nature's bounty could afford him." Mr. Cowen stressed the necessity of working for justice, for better health, for education and for freedom. The *Free Press* also is emphasizing the need for agrarian reform and security of person. Jorge C. Bocobo, who has compiled the civil and criminal codes of Philippine law, recently advocated expropriation of large estates and their division among the farmers. He approved of the minimum wage law, which while insufficient is a step in the right direction, and called for support of the principle of the just wage as a means of fighting communism.

Evangelical Churches Register Gains

More than 1,000 conversions were reported to the Methodist conference. In its half-century of existence, Philippine Protestantism has come to include more than 3 per cent of the population. Lay leadership is a clue to its effectiveness in a land where religion is traditionally the province of the priest. The young businessman who was elected lay leader of the conference expects to visit every church in its membership. Many churches depend exclusively on lay leadership. C.L. Spottswood, a missionary located in Isabela, 200 miles north of Manila, says that if one penetrates 10 miles from the highways, he goes back ten centuries to villages which are pre-American, pre-Spanish and even pre-Malay in their culture. Here too Protestantism wins many converts.

And So Forth

Two Filipino delegates flew to Bangkok a few days ago to participate in an international work camp in Thailand. The delegates come from the youth department of the Philippine Federation of Churches. The camp is sponsored by the World Council of Churches and the Church of Christ in Thailand. It is located near Chiengrai in the northern part of the country, where the Church of Christ is developing a Christain farm for 60 families who are homesteading their own land and tilling it with modern machinery.

It is reported that when the Huks entered Mariveles, Bataan, the local Catholic priest took refuge in the baptistry of the Disciples church. Many of his parishioners followed him and successfully prayed together for safety in this Evangelical church.

Roy Smith, long the secretary of the Y.M.C.A. international committee, sailed for America on furlough in late March, after leading in the reconstruction of Y.M.C.A. buildings in Manila and elsewhere since the war.

Efforts are being made to prohibit ministers from taking other employment to eke out their inadequate salaries. But this is a question to which there are certainly two sides. WINBURN T. THOMAS.

Protestant Day School Barred in Greece

Permission to open a primary day school has been denied to the Evangelical community of Katerini by the Greek ministry of education and religion, Religious News Service reports. The school would have been the first Protestant institution of its kind in the country.

GOD MAKES THE DIFFERENCE

by **Edwin McNeill Poteat**

God, Dr. Poteat suggests, is to be understood in relationships that conventional theology does not employ: creativity, cohesion, the experience of community, self-giving love, power. Against this background he discusses such areas of contemporary interest as history, home, school, court, market place; love, law, pain, death, redemption, immortality; the very nature of God and man. "Dr. Poteat not only tells what a difference God makes in thought and life; he shows the difference by the irrepressibly youthful, prophetic, triumphant spirit in which he writes. This is good tonic for mind, heart and will."—L. HAROLD DeWOLF $3.00

MUSIC IN THE LIFE OF ALBERT SCHWEITZER

WITH SELECTIONS FROM HIS WRITINGS

by **Charles R. Joy**

Of the many books by and about Dr. Schweitzer published in recent years, this is the first on his work in the field of music. It consists of selections from his own writings put together in a biographical framework written by Dr. Joy. Among the selections included are excerpts from his monumental study of Bach, his writings on organs and organ building and his impressions of various great personalities he has known. Charles Munch, director of the Boston Symphony Orchestra, has written a preface in the form of a tribute to Dr. Schweitzer. $4.00

STRENGTHENING THE SPIRITUAL LIFE

by **Nels F. S. Ferré**

"Although devotional books are pouring forth in a steady stream not many of them impress the reader as being the direct fruit of personal experience. Most of them seem to be dealing with the spiritual life at second-hand. Occasionally one appears which is completely the author's personal testimony. Such is the case with this little book by Nels Ferré. He shares with us, in a simple and unassuming way, what he has himself found, felt and practiced in developing his own methods of religious living."—*Religious Book Club* $1.00

WITH SINGLENESS OF HEART

by **Gerald Kennedy**

Bishop Kennedy here turns to the requirements of the pastoral ministry. He finds that the minister today must act in seven capacities: as critic, pastor, evangelist, revealer, repairer, saint and leader. A chapter is devoted to each. This is a book for every minister and for all preparing for the ministry. "Few people receive so much undeserved criticism or undiscriminating praise as ministers, but in this book they will find something deeper—a searching analysis of their vocation by one who knows it from the inside, and who speaks with passion and directness out of his own experience."—ALBERT W. PALMER $2.00

at your bookseller

HARPER & BROTHERS, New York 16, N. Y.

Lehtonen's Death Ecumenical Loss

Finnish Archbishop Had Been a Pioneer for Christian Unity—Consider Religion and Culture

HELSINKI, FINLAND, April 2.—Archbishop Aleksi Emanuel Lehtonen, primate of the Church of Finland who died March 27 in his residence at Turku at the age of 59, was an enthusiastic supporter of the ecumenical movement from its very beginning. He broke the way for Finland's participation in the movement by making it understood among his people. With Bishop Gummerus, his predecessor in the diocese of Tampere, he initiated the negotiations with the Anglican Church which in the 1930's led to the establishment of intercommunion between that church and the Lutheran Church of Finland. Archbishop Lehtonen took part in the conferences on Faith and Order at Lausanne and Edinburgh, officiating at the latter as one of the presidents. Later, he led the Church of Finland into full cooperation with the Lutheran World Federation and the World Council of Churches. From his student days on, the vision of the universal church of Christ was one of his leading convictions. Although he was closest to his own church and to the Anglican, whose order basically resembles that of the Church of Finland, he maintained most cordial relationships with the Orthodox and free churches in Finland.

Ecumenical Interest Aroused By Work in S.C.M.

Archbishop Lehtonen was born into a peasant family in western Finland. His parents died when he was only seven. Through the help of his foster parents he was sent to school, where his unusual talents early attracted attention. Strongly influenced by his home town pastor, he gained deep Christian convictions while still a boy and decided to enter the ministry. During his theological training in Helsinki, he took enthusiastic part in the newly established Student Christian Movement, in which he soon became a leader. It was through the contacts with sister student movements throughout the world that Archbishop Lehtonen gained the wide ecumenical perspective that remained with him when he went on from student group to church leadership. In 1934, after serving as assistant professor, then professor, of practical theology at Helsinki State University, he was elected bishop of Tampere. In 1945 he became archbishop. Under his leadership the Church of Finland carried out its tremendous task of reconstruction. Around 450,000 Lutherans from areas ceded to Russia had to be resettled in Finland, and pastoral care had to be organized for them and new churches erected. The independence of the church from the state had to be further developed.

Hold Conference on Christian Culture

The future of the small nation in today's world was the general theme of the fourth annual National Conference on Christian Culture, held at Helsinki March 31-April 1. The importance of spiritual values and moral strength was stressed in the addresses given by Olavi Kares and this correspondent, both ministers of the Church of Finland. With the help of God, they maintained, the fate of any nation lies in its own hands. In another main speech, Pres. Martti Ruutu of the Committee on Secondary School Education maintained that education consists primarily not in giving young people knowledge and ideas but in helping them to grow in the right direction. This growth, he said, is forwarded to a considerable degree by social contacts, but basically it is an individual process. The theory of the rights of the individual as against the claims of totalitarianism, Dr. Ruutu held, is based on the fact that everything of value is performed by creative individuals, not by any one class, society or state. "Even from the secular point of view, no more important factors are known for promoting personal growth than moral responsibility and faith in the reality of superhuman values," the educator declared. "Thus all education must be based on the Christian faith inherited from our fathers."

League Seeks to Unite Finland's Christian Intellectuals

The conference was arranged by the League of Christian Culture, which was founded in 1947 to unite Christian intellectuals in a common effort to discover ways of applying Christian principles to the cultural, social and economic life of the nation. The league has pursued its aims by means of conferences, lectures, study and discussion groups and publications, and has already attained a firm position in the nation's cultural life. It is predominantly a lay movement, with only a few clergymen among its members and leaders. Of the 61 lectures it has sponsored during the past four years, only 17 were given by theologians. The others were by scientists, artists, economists, lawyers, and so on. The league insists on high scholastic standards for the work it sponsors. Thirty-seven of the men who have served it as lecturers have earned the highest academic degrees. The influence of the Christian faith is felt strongly in the entire cultural life of Finland. Recently Prof. V. T. Aaltonen, president of the League of Freethinkers, declared: "While there are many professors of natural science who from personal conviction work for the Christian faith, I am the only one who is fighting for the truly scientific philosophy of life."

And So Forth

Lennart Heljas, Church of Finland pastor who held the post of minister of education in Premier U. K. Kekkonen's first government, retained his portfolio when the second government was formed in mid-January. Before the war Mr. Heljas, who is a member of the Agrarian party, served the Finnish Seamen's Mission in London.

"The Gospel in the Present World" was the theme of the 16th church conference held at Oulu in northern Finland in January. Some 1,000 representatives of congregations and Christian associations were present. Guest lecturer was Bishop Anders Nygren of Sweden.

The "common responsibility" collection which the Church of Finland made last year to finance its charitable work totaled a little over 60 million marks, double the goal set.

MIKKO JUVA.

Youngdahl Urges Dynamic Service

Minneapolis Pastor Addresses Wisconsin Preachers—School Bus Issue Is Raised in Legislature

MADISON, WIS., April 17.—Reuben Youngdahl, minister of Mount Olivet Lutheran Church, Minneapolis (one of The Christian Century's 12 "Great Churches of America"), was a principal speaker at the recent fifth annual conference of Wisconsin pastors. The meeting was sponsored by the Wisconsin council of churches and held on the state university campus here. Dr. Youngdahl told the 80 pastors present: "The ministry needs a dynamic, a devotion to the dynamic, and a demonstration of the dynamic." He stressed the importance of keeping in touch with the members of the congregation. "Too often ministers are far too detached from their people," he said. He and his wife, he said, have entertained some 3,500 guests in their home during the past year. Dr. Youngdahl's methods of work include an automobile equipped with driver, secretary and telephone.

Bus Issue Revived In Legislature

A bill has been introduced in the state senate to provide transportation for any schoolchild residing in a school district where such transportation is available, whether or not the pupil attends a publicly supported school. The bill states that when the school district or municipality transports private or parochial school pupils, the parent or guardian of the pupil shall reimburse the district or municipality or the bus operator. An amendment has now been proposed striking out the provision that the cost of transporting private and parochial school pupils shall be privately borne. This is a direct challenge to the will of the people of Wisconsin. In 1946 they defeated in a statewide referendum a constitutional amendment which would have made such public provision possible. The Wisconsin council of churches is keeping its constituency informed. Of the state's 3 million inhabitants, 750,000 are Roman Catholics, 700,000 are Lutherans of one or other branch, and some 375,00 are non-Lutheran Protestants. The cooperation of Lutheran and non-Lutheran Protestants is necessary, and usually forthcoming, when an issue of this character is put to popular vote.

Hold Seminars On U.N.

Led by Ellis Dana, its executive vice-president, the Wisconsin council of churches is sponsoring throughout the state a series of seven seminars on "Moral and Religious Resources to Support and Strengthen the United Nations." Resource leaders are A. William Loos and John R. Inman of the Church Peace Union; Mabel Head, official observer for the United Council of Church Women at the founding of the U.N.; Merrill Abbey, minister of the First-University Methodist Church and former president of the Wisconsin council of churches; and Mrs.

Loran Cockrell, president of the Wisconsin council of churchwomen.

Honor Catholic Civic Leader

A dinner sponsored by the men's club of the Northside Y.M.C.A. in Milwaukee was recently held in the Central Y.M.C.A. there to present James Weston Dorsey with a Y's Men's Award for his 21 years of service in the community. Mr. Dorsey came to Milwaukee from his native Montana in 1930. For many years he has been attorney for the National Association for the Advancement of Colored People and has consistently championed human rights. He is a member of the governor's commission on human rights. Among the speakers at the dinner were Rebecca Barton, executive secretary of the governor's commission, Judges Harvey L. Neelen and William O'Neill, and Coach Bernie Bierman. Mr. Dorsey is a Roman Catholic and lectures under the auspices of the Holy Name Society. The printed program for the evening bore the legend: "He who stands steadier than others can give the world character. He who sees farther than others can give it vision. But he who forgets himself in doing good for others can give it religion."

Churchman Spurns McCarthy

Lowell Frautschi, prominent younger member of a family that has long been connected with the furniture business in Madison, declined to attend the annual banquet of the Wisconsin furniture association held in Milwaukee last week, although he was there to be awarded a distinguished service certificate for "human and cordial" qualities in business relationships. Mr. Frautschi is interested in civic affairs and is closely connected with the Community Union, the Y.M.C.A. and the Madison council of churches. He stated as his reason for declining to attend the banquet that Sen. Joseph McCarthy was the banquet speaker. He meant no discourtesy to the association, he said, but "regretted that Mr. McCarthy was chosen to be the chief speaker. Going to hear a man speak is somewhat of a compliment to him, and I did not wish to pay that compliment to Mr. McCarthy." In his opinion, he added, McCarthy "has harmed the country during a most difficult period by his attacks on many persons in public service" and "has violated well established principles of decency and justice." It was in this Milwaukee speech that the junior senator from Wisconsin, according to the *Milwaukee Journal*, characterized Pres. Truman's recall of Gen. MacArthur (another Wisconsin citizen) as "a Communist victory won with the aid of bourbon and benedictine" and declared that "the — — — should be impeached"—which statements he denied when he was later questioned on the floor of the Senate. ALFRED W. SWAN.

Swedish Research Institute Opens in Jerusalem

The Swedish Theological Institute in Jerusalem, which recently began operations, will serve as a center for comparative studies of Judaism and Christianity. Prof. Henrik Ljungman of the University of Lund, Sweden, has been named permanent director.

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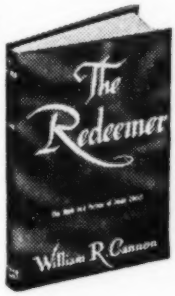

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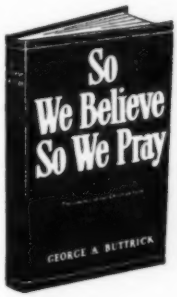

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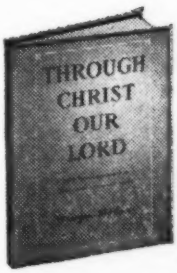

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Pay Tribute to Choir Director

Church Music Groups Throughout Nation Honor F. Melius Christiansen of St. Olaf College

MINNEAPOLIS, April 11.—On April 1, his 80th birthday, F. Melius Christiansen was honored by Protestant church choirs throughout the nation, which joined in singing one or more of his 200 compositions or arrangements. National recognition of this "music master of the midwest" will continue throughout the month. On Friday of this week the world famous St. Olaf Lutheran choir of Northfield, Minn., which Dr. Christiansen founded, will give a "recognition" concert in his honor at the University of Minnesota, with tributes paid by Pres. James L. Morrill of the university, Gov. Luther W. Youngdahl, and Pres. Clemens M. Granskou of St. Olaf College, Northfield. Dr. Christiansen came to this country from Norway as a boy, attended Augsburg College here and later studied in Leipzig, Germany. Shortly after joining the St. Olaf faculty in 1903, he began developing the choir which, singing *a cappella*, has been heard in most of America's leading cities and made two tours of Europe, in 1913 and 1930. Through his choral conducting schools and choral union festivals, Dr. Christiansen is credited with raising the level of congregational singing throughout the Lutheran churches of America. Perhaps his best known choral arrangement is that for "Beautiful Savior." Dr. Christiansen, who retired from direction of the St. Olaf choir in 1944, is still composing at his home in Northfield. His son Olaf now directs the choir, and another son, Paul, is director of the Concordia choir at Concordia College, Moorhead, Minn.

Justice Department Refuses To Censure University

The federal department of justice has notified Frank C. Hughes, local atheist, that it does not plan to launch criminal action against the University of Minnesota on Hughes' complaint that the university is breaking the law and violating separation of church and state by permitting religious organizations to use university property for their meetings. (See The Christian Century for March 21, p. 374.) The local U.S. district attorney says he has been advised by Attorney General J. Howard McGrath that the "facts and principles" cited by Hughes "are not so similar" to those considered in the McCollum case "as to permit the institution of proceedings on the authority of that case," as Hughes had suggested. However, the justice department said that the issue might be tested in a civil case against the university. Hughes says that such a suit is now being planned under the sponsorship of the National Liberal League.

Foes of F.E.P. Legislation Adopt New Tactics

A new tactic is being used in the effort to defeat F.E.P. legislation at the current session of the Minnesota legislature. Instead of attempting to water down the proposed bill, as they have done in previous sessions, its foes have broadened its provisions. Before adopting the bill 75-48 and sending it on to the senate, the house amended it to make it apply to all employers instead of only to those hiring eight or more persons, and to extend its coverage to religious and fraternal organizations, housewives and farmers—all of whom were excluded in the original draft. By including religious organizations, opponents struck at those groups for their support of the measure, in effect telling them, "Practice what you preach." One of the most powerful speeches for F.E.P. legislation was given in the house by Rep. Clarence Langley, retired Presbyterian minister of Red Wing, who warned that discrimination on the basis of race, color, religion or national origin "creates broken spirits at a time when we must make America truly American so our Communist foes cannot point the finger of scorn at us." Propaganda issued by opponents of the measure said it would mean an influx of Negroes into the state. An effort is being made in the senate committee to remove the amendments adopted by the house.

Organize to Emphasize Christianity In Liberal Education

Ten Protestant church-related colleges have organized the Midland College Conference to emphasize Christianity in liberal arts education. They are Augustana, Rock Island, Ill.; Carroll, Waukesha, Wis.; Hamline and Macalester, St. Paul; Jamestown, Jamestown, N. D.; Lake Forest, Lake Forest, Ill.; North Central, Naperville, Ill.; Simpson, Indianola, Iowa; St. Olaf, Northfield, Minn.; and United, Winnipeg. Conrad Bergendoff of Augustana has been named president, and Charles J. Turck of Macalester, secretary-treasurer.

And So Forth

Edgar M. Carlson, 42-year-old president of Gustavus Adolphus College, St. Peter, Minn., and formerly pastor of Mount Olivet Lutheran Church here, has been named to the Commission of Twenty-Five which will study the main theme of the World Council of Churches' second assembly to be held in Evanston, Ill., in 1953.

More than 4,000 persons attended the Good Friday services sponsored by the Minneapolis church federation in a downtown theater. This was the largest single-day attendance for the six years the federation has sponsored Holy Week services at the theater. Speaker for the second consecutive year was George F. Hall, dean of Christianity at Gustavus Adolphus College.

The National Association of Manufacturers and Hamline University, Methodist-related school in St. Paul, joined recently in sponsoring a conference designed to create closer cooperation between industry and education.

An all-Latvian congregation of nearly 500 former displaced persons has been organized here with Peter Langins, former D.P., as pastor. It is affiliated with the Evangelical Lutheran Church and worships in Central Lutheran Church in downtown Minneapolis.

The Minneapolis Christian businessmen's committee has reactivated its hospitality house as a servicemen's center.

In a recent address to the Minneapolis ministerial association, Hyungki J. Lew, acting Methodist bishop of Korea, expressed gratitude for supplies sent to the churches of his country.

WILLMAR L. THORKELSON.

Baptist Revival Wins Converts

White and Negro Churches in Richmond Use Preachers from North and South in Simultaneous Campaign

RICHMOND, VA., April 16.—Thirty-three of the 36 Baptist churches in Richmond held a week of simultaneous evangelism under the direction of the Baptist Council March 25-April 1. A full-page advertisement in the *Richmond News-Leader* for March 26 showed pictures of 44 ministers, white and Negro, who were to participate. Twenty-three of the churches had visiting ministers of both Southern and American Baptist Conventions to assist in the revival, while 10 of the pastors conducted their own evangelistic services. There were 636 additions reported during the eight days of evangelistic emphasis, with 376 of these coming by baptism. Among the out-of-state preachers were Joseph Sizoo, president of New Brunswick Theological Seminary in New Jersey; Profs. Wayne Oates and T. D. Price of the Southern Baptist Theological Seminary, Louisville; E. D. Head, president of Southwestern Baptist Theological Seminary, Fort Worth; Robert Denny of Nashville; W. C. Williamson of Philadelphia; W. Leo Hamilton of Yonkers, N.Y.; and Howard E. Butt, Jr., of Corpus Christi, Tex.

Uniforms Noticeable at Easter Services

Nearly 125,000 Richmonders attended religious services on Easter Sunday, according to an estimate made from the reports from the churches. Uniforms of the armed services were evident in most of the congregations, particularly in the downtown area. Men from the army, navy and marines were entertained at Easter dinners in many homes.

Missions Secretary Describes Trouble Inside China

"People in China are living in terrible fear," wrote Baker James Cauthen, missions secretary for the Orient, from Hongkong to the Southern Baptist Foreign Mission Board here. "Nobody knows when an old friend will seek to curry favor with the authorities by denouncing his associates as spies and reactionaries. People are imprisoned daily and several times each week mass executions are reported. Accusation meetings and mock trials with propaganda-fired crowds, clamoring wildly for the blood of victims, precede public executions." Farmers are being slowly starved to death, Cauthen wrote, so that Communist armies can be fed. In the cities there is an endless round of rallies, parades and demonstrations to fan the flames of hatred against America and build up support for the war in Korea. "But," he added, "disillusionment and hatred of communism are filling the hearts of China's people."

Veteran Joins Episcopal Mission on Okinawa

A 26-year-old Richmond minister, W. C. Heffner, is going back to Okinawa as a missionary. He first landed on Okinawa on Easter morning 1945 during the American invasion of the island. He landed there for the second time on Easter 1951 as one of Okinawa's first two Episcopal missionaries. During the invasion in 1945 Heffner was a navy officer aboard an LST. After the war he completed his undergraduate studies at William and Mary and received his ministerial training at the Episcopal Seminary in Alexandria, Va. With Norman D. Godfrey of Honolulu, he will establish a Ryuku Islands mission, the first new Episcopal mission since 1896, when that church entered the Philippines. Before going to Okinawa Heffner studied Japanese at Yale and the University of Hawaii.

State Facing Continued Teacher Shortage

Virginia colleges this year will graduate less than one-third the number of elementary schoolteachers that superintendents indicate they need. There is a special demand for men teachers who are able to assist in playground activities after school. To meet the financial competition for such teachers, a special bonus has been proposed. In the survey for 1950-51, superintendents said they needed 1,365 elementary teachers, and colleges said they were graduating 395 possibilities. However, in previous years the disparity has been even larger.

Flunking Students Cost State Millions

The state department of education has disclosed that Virginia schoolchildren who "flunked" last year cost the taxpayers more than $3 million. That's the cost of wasted materials, classroom space and teachers'

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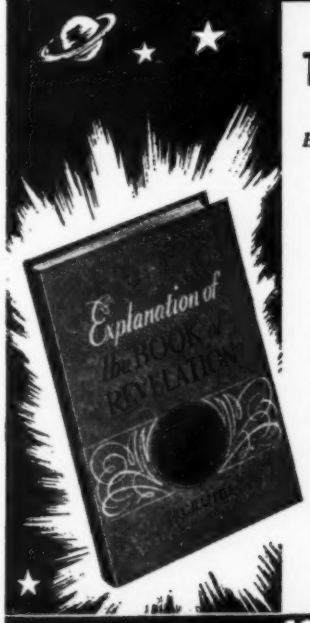

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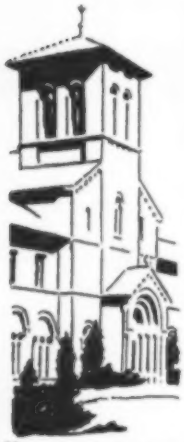

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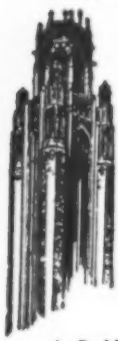

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salaries, among other things, says Dowell J. Howard, state superintendent of public instruction. "The total cost during the past ten years may well have exceeded $20 million. In Richmond alone, officials estimated last fall, failures in a single year cost taxpayers $360,000." Only 24.4 per cent of first-graders in 1937-38, for example, reached the senior year of high school. Sixty per cent of the 8th-graders failed to reach the senior level on time. Adequately trained teachers, proper course materials, organized guidance services and wider programs of education are needed to solve the problem, according to the department.

Defends Moral Contribution Of Public Schools

R. O. Nelson, president of the Superintendents' Association of Virginia, declared at Roanoke recently that Virginia public schools are doing an outstanding job in citizenship training and the teaching of fundamentals. He said that schools have not failed in developing moral and spiritual values, contrary to charges sometimes made. He praised the "record of simple integrity" displayed by school superintendents.

Large Population Gains Confined to Cities

According to the final official reports of the census bureau, Virginia gained more than a half-million population from 1940 to 1950, despite the fact that 37 of the state's counties actually lost residents. Virginia climbed from 2,677,773 in 1940 to 3,318,680 in 1950. But the gain was confined chiefly to the larger cities.

Support Truman with Crossed Fingers

Virginia's reaction to the Truman-MacArthur episode is similar to that across the nation, although, of course, the leading newspapers of this almost solidly Democratic Old Dominion defended the President's action as necessary and logical. People generally share the regret at the setting aside of so able a commander in the midst of a critical situation. Wonder is expressed in some quarters regarding what may happen to our 50 years of influence and sacrificial service in the Pacific area if Korea is surrendered to the Communists and Japan left to their infiltration. In that case what will happen to the Philippines and other Pacific islands? The administration's policy is not clear, at least to many people.

FREDERICK W. BURNHAM.

Moscow, U.S.A., Proposes Challenge To Moscow, U.S.S.R.

Members of the Moscow, Idaho, ministerial association recently sent to Pres. Harry Truman a message urging that this country launch immediately a program "to counteract Russia's peace offensive, which is putting America in the position of saying No to peace (Soviet style) in the eyes of the undiscerning world." The ministers point out that at present we have no positive program for permanent peace to offer the world. They add: "Why don't we wrest the peace offensive from Russia by all-out advocacy of, as you so well put it, 'universal foolproof disarmament,' thereby forcing her either to cooperate or back down in moral default?" And they conclude: "Please, Mr. President, waste no time in pushing ahead on this program along with our necessary preparedness program. America will back you up. Depend on that."

Appoint Chaplain to German P.O.W.'s in France

The Evangelical Church in Germany, with the consent of the French government, has appointed Pastor Friedrich of the Palatinate to serve as chaplain to the 800 Germans who remain as prisoners of war in France and have been without a pastor for some time. Pastor Friedrich previously worked among the P.O.W.'s in France, having gone there as a voluntary prisoner in the spring of 1948. Since his return to Germany, he has continued his contacts with them.

Soviet Authorities Reported Aiding Berlin Cathedrals

The Protestant cathedral in the Soviet sector of Berlin is not to be torn down, as previously reported. On the contrary, the Evangelical Press Service reports, the authorities have set aside funds to restore the cathedral, which suffered severe damage during the war. It is reported that other damaged church buildings in the Soviet zone, some of which are considered works of art, are to be granted funds for restoration. St. Hedwig's Cathedral (Roman Catholic) is also to be aided.

Honor Alva W. Taylor

Indianapolis Dinner Recognizes Pioneer Disciple, Social Gospel Prophet

INDIANAPOLIS, April 16.—On April 2, Alva W. Taylor, pioneer interpreter of the social gospel, was summoned from his home in Nashville, Tenn., for a recognition dinner given here by his old friends. Most of the participants were Disciples who honored the 79-year-old Taylor as their communion's first full-time executive in the field of temperance and social welfare. But there were a number of others, Christians and Jews, who joined the Disciples in paying tribute to a discerning social prophet and honored former associate of Graham Taylor, Walter Rauschenbusch and Bishop Francis J. McConnell.

It was more than two decades ago that Dr. Taylor left the Disciples' Board of Temperance and Social Welfare here to go to Vanderbilt University, Nashville, as professor of social ethics. Toastmaster at the recognition dinner was James A. Crain, his successor on the board. Dr. Crain presented the guest of honor with a purse of more than $500 and a sheaf of testimonials from friends all over the country; these will be bound into a volume of remembrance. Others who addressed the assembly were Joseph Myers, newspaperman from Dayton, Ohio, and two Indiana Disciple ministers, F. E. Davison of South Bend and Melvyn Thompson of New Castle. As a staff correspondent for The Christian Century, Dr. Taylor is among those who have been associated with the periodical almost from its beginning.

GEORGE WALKER BUCKNER, JR.

Probe Drug Use In Manhattan

State Orders Investigation of Illicit Traffic in Metropolis—Interfaith Ceremony Honors Al Smith

NEW YORK, April 16.—Churchmen, social workers and civic officials are alarmed at the gigantic increase in drug addiction among teen-agers here. The most extensive investigation of the narcotics problem ever ordered in the state was opened this week by Atty. Gen. Nathaniel L. Goldstein in New York city. In an attempt to root out the tie-ups between illicit narcotics traffic and organized crime, Mr. Goldstein intends to hold public hearings with witnesses under subpoena. After a comprehensive study, he hopes to make recommendations that will strengthen current regulations and improve law-enforcement techniques and rehabilitative procedures. "This is . . . one of the most important studies to be undertaken by Gov. Dewey's state administration," Mr. Goldstein said, and added that "the marked increase in teen-age use of drugs" would be investigated with special thoroughness.

School Assists Negroes

To help relieve the shortage of trained Negro social workers, several fellowships valued at $600 to $1,600 each have been opened to college graduates in the United States for study at the New York School of Social Work. The awards will be made for two semesters beginning in September, but applications must be filed by June 1. The fellowships cover tuition for a full academic year, with the possibility of renewal for the remainder of the two-year program leading to a degree. They are offered by the Harlem district committee of the Community Service Society, an interracial women's group. Formed in 1939, the Harlem committee has raised $26,000 and has provided fellowships for 32 college graduates, according to Mrs. Floyd R. Banks, Jr., the chairman. The number of fellowships to be awarded this year will be determined by the amount of money raised by the group in the coming weeks, she said.

Interfaith Ceremony Honors Al Smith

Al Smith's "old neighborhood," as he always called it, saw interfaith in action this week. Headed by Mayor Impellitteri, city officials and friends and relatives of Gov. Smith gathered just below Chatham Square to honor his memory. There they observed improvements made in Catholic, Jewish and Protestant properties financed by $10,500 left over from the Governor Smith Memorial fund. In a ceremony at St. James parochial school, where Smith received his only formal education, Mayor Impellitteri cut a ribbon to mark dedication of two bronze doors. Schoolchildren sang "God Bless America" and "Sidewalks of New York." The inspection group included Alfred E. Smith, Jr., Mrs. John Glynn, the governor's sister, and Mrs. John A. Werner, his daughter. Parks Commissioner Robert Moses said that the three-faith observance was something the governor "would want because he was interested in all people."

Grain Grant to India Urged

At an emergency public meeting Sunday at the Community Church, Manhattan, called by the India League of America, Congress was petitioned to authorize "without further delay" a grant of 2 million tons of grain to avert starvation in India. India asked for the grain on the basis of a long-term loan last December. A bill now in the House of Representatives calls for a grant of grain rather than a loan. Rep. Jacob J. Javits, a member of the House foreign affairs committee, said, "I feel sure we shall furnish food aid to India." Other speakers at the meeting were J. J. Singh, president of the India League; Prof. D. R. Gadgil of the Gokhale School of Politics and Economics in Poona, India; Norman Cousins, editor of the *Saturday Review of Literature*, who recently visited India and Pakistan; and Donald Harrington, pastor of the host church.

Lutheran Welfare Council Holds Annual Meeting

The Lutheran Welfare Council, made up of 29 agencies serving the metropolitan area, decided at its 19th annual meeting this week to set up a department of public relations and finance and also to improve its fund-raising and distribution practices. Total operating expenses of the council for the past year were reported as $2,300,000, of which $450,000 had to be supplied by contributions. Some agencies in the council are considering mergers. The council's in-

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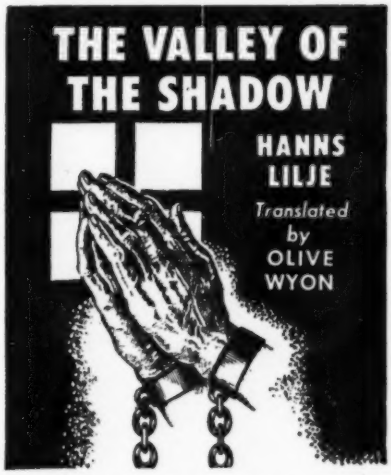

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stitutional chaplaincy department served 78 hospitals, prisons and other institutions, and its displaced persons committee resettled 2,753 refugees. The council also maintains departments on child care, family service, seamen and the aged. Budget expenses were $29,315. William G. Boomhower is president and Ambrose Hering is the executive.

Petersen Heads Church Council

Lemuel Petersen of Chicago was re-elected president of the National Religious Publicity Council this week at the opening session of the organization's 25th anniversary convention at Riverside Church. Mr. Petersen is associate director of the central department of public relations of the National Council of Churches. Louisa Shotwell, assistant secretary of the N.C.C. home missions division, was elected vice-president. At the convention dinner awards of merit were presented to the religion editors of the *Cleveland News*, the *Cleveland Plain Dealer* and the *Cleveland Press* by Charles P. Taft. Ronald Bridges, executive director of the N.C.C. central department of broadcasting and films, was the principal speaker.

And So Forth

Douglas Horton, minister-at-large to the Congregational Christian Churches, was the speaker at the centenary celebration of South Congregational Church, Brooklyn, on Sunday.

A dinner was given at Riverside Church, Manhattan, this week in honor of Howard Thurman and in support of the Church of All Peoples, San Francisco. Speakers were Gardner C. Taylor, pastor of Concord Baptist Church, Brooklyn, and Ralph W. Sockman.

Henry P. Van Dusen, president of Union Theological Seminary here, has announced the appointment of Robert F. Beach as librarian.

The Church Ushers Association of New York recently published a booklet, *The Principles of Church Ushering*. Copies may be obtained from the association at 71 West 23rd St., Manhattan.

J. Henry Carpenter, executive secretary of the Brooklyn division of the New York Protestant council, is one of a group of 22 observers who are visiting Israel under the sponsorship of the American Christian Palestine Committee.

J. Blaine Fister.

Australian Church Leader Coming Next Autumn

Alan Walker, known to American churches as one of Australia's leading preachers, is to visit the United States next October and November. He will address college audiences in meetings arranged by the University Christian Mission of the National Council of Churches. Since there will be many churches and church conventions eager to hear Mr. Walker's interpretation of religious conditions and thinking in the antipodes, requests for his services should be made at once to the U.C.M. in care of the National Council, 297 Fourth Ave., New York 11, N.Y. Mr. Walker heads the Waverley circuit of the New South Wales Methodist conference.

Gezork Condemns Totalitarianism

New Head of Andover Newton Says It Can 'Creep In' Here—Boston Faculty Warn of Loss of Freedom

Boston, April 13.—"Creeping totalitarianism" is the greatest menace of our time, declared Herbert Gezork in his inaugural address as president of Andover Newton Theological School, Newton Centre, yesterday. The greatest task of the Christian witness, he said, is to check this trend. Dr. Gezork warned: "It is not impossible that while we are engaged in the effort to stem it abroad, we may fall victim to a creeping kind of totalitarianism at home." Only those will be truly free, he said, who become champions of a cause transcending earthly causes. Edward H. Pruden, president of the American Baptist Convention, and Vere V. Loper, moderator of the General Council of the Congregational Christian Churches, spoke during the two-hour ceremony. Andover Newton is a functional combination of traditionally Congregational (Andover) and Baptist (Newton) seminaries.

Seek to Revive R.E.A. Locally

The first major effort of the Religious Education Association to regain enthusiastic support in this area took place early this week in a meeting held at Boston University. Ernest W. Kuebler of the American Unitarian Association presided at panel discussions on "Spiritual and Religious Values" as represented in trends in mental hygiene, public education, independent schools, social work, and weekday and church religious education. At a second session, Donald M. Maynard of Boston University school of theology presided over a discussion of "Religious Resources for Building a Healthy Personality." The speakers were Rabbi Beryl D. Cohon of Temple Sinai, Brookline, and Harrison S. Elliott, executive secretary of the national association.

Congregational Center To Be Dedicated

The new Massachusetts Congregational conference center at Framingham will be dedicated on May 13. Meanwhile the center is sponsoring a series of Sunday vespers with clergymen from various cities and towns as leaders. These five o'clock services are being held indoors until the weather permits moving them to the spacious grounds of the former Adams estate. The conference center is being developed to accommodate large groups overnight. Roland Hayes, noted tenor, is scheduled to sing at the dedication service.

Professors Indict National Trends

A group of Boston University faculty members last month issued a statement condemning certain tendencies in our nation. Some of the methods being used "to preserve and extend democracy" might actually injure it, "even in the United States," they said. They mentioned "the tendency

to combat the 'madness' of Russian leaders with hysteria; the tendency to believe that military force is our only defense against an aggressive communism; the tendency to militarize education and to impose universal military training." The teachers said: "Instead of mass indoctrination America needs to conserve the traditional pattern of democratic deliberation and individual discussion of issues. From such discussion can evolve a saner foreign policy which would concentrate on winning friends for America. . . . Instead of spending billions to regiment the American mind, it would be better morals and better strategy to rehabilitate peoples now living at submarginal levels." Among the signers were Edgar S. Brightman, Albert Morris, Edward C. Wagenknecht, Allan Knight Chalmers, Bishop Lewis O. Hartman, Elmer Leslie, Donald M. Maynard, Carl Purinton and Jannette E. Newhall. In releasing the document, the university publicity bureau emphasized that "this is only a group and not an official university announcement."

Women Ask Churches To Fight Liquor

An institute on Christian social relations held by the Massachusetts and Boston councils of churchwomen made the following recommendations: "Being convinced that the menacing and growing power [of alcoholism] over the lives of our young people should be of greater concern to most of our Protestant churches, we hereby recommend that each delegate should urge her own pastor to restore or to initiate the former practice of having at least one temperance sermon each year; and we would demand of our Sunday schools some anti-alcohol teaching in the high school grades at least. Further we would advise study by the high school authorities and teachers of the fast-spreading, wholesome national movement called 'Allied Youth,' with a view to the establishment of recreation among the youth of this state *without* alcohol beverages."

And So Forth

Anna C. M. Tillinghast, a Universalist minister and the first woman to serve as U.S. immigration commissioner, died in Belmont recently. She once served the First Parish Universalist Church in Saugus for a year.

David McKeith, Jr., and Quentin Leisher, American Board of Commissioners for Foreign Missions secretaries, are touring Pacific mission stations.

Howard C. Whitcomb, pastor of the West Somerville Baptist Church for 22 years, has resigned to go to First Baptist Church at Vineyard Haven, Martha's Vineyard.

KENDIG BRUBAKER CULLY.

Chaplaincy Commission

Meets, Hears Reports, Refers Most to Executive for Action

WASHINGTON, D.C., April 18.—The General Commission on Chaplains held its semiannual meeting here today. Aside, however, from expressing its indignation that an editorial in The Christian Century had referred to its members as "old men," it did little except hear reports, refer them to its executive committee for consideration and possible action, and elect officers. Fifty representatives of 30 denominations attended. The chiefs of chaplains of the three services spoke on the urgent need for new men in the chaplains' corps.

Luther Wesley Smith, of the American Baptists, explained that the United Fellowship of Protestants in the armed forces (successor to the Service Men's Christian League) had not been launched because no director had been found. Fred C. Reynolds, Methodist district superintendent in Washington and a veteran chaplain of both world wars, has been asked to serve in that capacity for four months starting June 1. Meanwhile, a permanent director will be sought.

The body postponed considering merger with the National Council of Churches at this time, and a proposal to allow the Washington office of the N.C.C. to have space in the chaplains' commission building was referred to the executive committee. So were questions dealing with chaplains in the Veterans Administration, chaplains' assistants in the armed forces, and the provision of literature for chaplains to distribute freely to troops.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Inside Straight (MGM) David Brian, Arlene Dahl, Mercedes McCambridge, Barry Sullivan. *Drama* set in San Francisco in mid-1800's. As tycoon waits in poker game to play card that will lose him his fortune or gain him another, four long-time associates relate, and flashbacks picture, the ruthless path he trod to gain his lonely present eminence. Interesting setting and local color, but *telling* of the story *is so confusing* neither the events nor the people come through clearly enough to generate much interest. M,Y

Lullaby of Broadway (War.) Doris Day, Gladys George, Gene Nelson, S. Z. Sakall. *Musical.* Tunes from the past two decades in a technicolored song-and-dance offering, its plot concerning an ambitious young performer, the dancer who loves her, the elderly millionaire whose interest in her is misconstrued, and her alcoholic mother. A *routine musical,* with engaging enough performances, but in no way distinguished. M,Y

Seven Days to Noon (British) Barry Jones, André Morell, Sheila Manahan, Olive Sloane. *Melodrama.* Top British scientist informs prime minister he has stolen atom bomb, will detonate it one week hence in mid-London unless the nation renounces before entire world use of the bomb. Then he hides out as search for him is organized, complete evacuation of city effected. Not the terrifying thriller you might expect, but a suspenseful, *fascinating study of dovetailed planning,* seasoned with discerning characterizations and made meaningful by real sympathy for the position of the idealistic scientist maddened by sense of his awesome responsibility. M,Y

BEST CURRENT FILMS

For Family: Beaver Valley, Cinderella, The Happiest Days of Your Life, I'd Climb the Highest Mountain, King Solomon's Mines, The Mudlark, Stars in My Crown, Three Weeks with Love.

For Mature Audience: All About Eve, Born Yesterday, The Broken Arrow, Cyrano de Bergerac, The Halls of Montezuma, Hamlet, Harvey, Kim, The Men, Mystery Street, No Way Out, Payment on Demand, The Red Shoes, Rio Grande, Sunset Boulevard, Tomahawk, Trio. 5-2-51

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KEEPING LIFE CLEAN — June 20

How can a young man keep life clean? By keeping to thy word.—Ps. 119:9 (Moffatt).

Keeping life clean is no easy matter; but when you are away from home where no one seems to know and no one seems to care, it is ten times more difficult. One begins to say to himself, "What is the difference? Everybody else is doing these things. It's stupid for me to try to cling to my old ideals now." But is it stupid to cling to ideals even though everyone else gives them up? Is it true that no one knows and no one cares? The ideal of a clean life is right no matter how many besmirch their character. The crystal Christ is our ideal, not the craven crowd. Someone does know and does care. You know and you is or is to be, cares. Your mother cares, doesn't she? Your wife, which quality of your whole life and the location of your whole eternity. Your children, which are or are to be, care. Christ knows and He cares. And you two determine the care. We cannot let our ideals drag in the dirt without getting the dirt on others too.

How, then, shall we keep life clean? The psalmist's answer is, "By keeping to thy word." By being tied down to God and His Word. As a boy I loved to fly kites; and when one was up high, pulling like a fighting trout on a fly rod, the temptation was to break the string and see it fly on up and out. Once I yielded to this temptation; but instead of rising higher and flying on, the kite began to buckle and fall. I learned a lesson that day: a kite to go up must be tied down. People are like that too. We must be tied down by God and His Word if we are to rise to greatness.

PRAYER

O God, may we never give up our ideals. May we never let go of Thee. *Amen.*

W. McFerrin Stowe, *First Methodist Church, Stillwater, Okla.*

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